

THE  
MOTHERS  
BLESSING:

OR,

*The godly Counsaile of a  
Gentle-woman, not long since  
deceased, left behind her for her  
CHILDREN:*

Contayning many good exhortati-  
ons, and godly admonitions, pro-  
*fitable for all Parents, to leaue as  
a Legacy to their Children.*

---

By Mrs. DOROTHY LEIGH.

---

The fourth Edition. 4

Prouerbs 1. 8. *My sonne, heare the instruction  
of thy father, and forsake not the lawe of  
thy mother.*

---

Printed at London for Iohn Budge,  
and are to be sold at his shop, at the  
Greene Dragon in Pauls Church-  
yard, and at the great South  
doore of Pauls. 1618.

THE

MOTHER

ESSAYS

OF

The goodly Countess of

Good woman, not long since

CHURCH

Containing many good notions

and holy admonitions

for all Christians

By

VARRELL

Mrs D. G. G. G. G.

57...389

Printed at London for John  
and are to be sold at his shop  
Green Dragon in Fenchurch  
Lane, near the Exchange  
and are to be sold at his shop





TO THE HIGH  
*and excellent Princeſſe,*  
the Lady ELIZABETH  
her Grace, Daughter to the  
*high and mighty King of great*  
Brittaine, and Wife to the illustri-  
*ous Prince, the Count Palatine*  
of the the Rhine:

D.L. *Wiſheth all grace and proſpe-*  
*ritie here, and glory in the*  
*world to come.*



Oft worthy and  
renowned Prin-  
ceſſe, I being  
troubled, and  
vvearied with  
feare, leſt my children ſhould  
not finde the right way to

*The Epistle.*

Heauen, thought with my selfe that I could doe no lesse for them, then euery man will doe for his friend, which was, to write them the right way that I had truely obserued out of the written Word of God, lest for want of warning they might fall where I stumbled, and then I should thinke my selfe in the fault, who knew there were such downe-falls in the world, that they could hardly climb the Hill to Heauen without helpe, and yet had not told them thereof. Wherefore I writ them the right & ready way to Heauen, well warranted by the Scriptures of the old and new Testament, which is the true Word of GOD, and told them how

ma-

*Dedicatory.*

many false paths they should finde, how they should finde them, and what care they should haue to shun them: if they tooke a false way, what a trouble they should haue in turning againe, what danger if they went on: and of many doubtles which the world would make without a cause, and how silent it would bee in danger. Thus when I had written vnto them of these things, I was at much peace, quiet and contentment.

But as no contentment in the world continueth long, so sodenly there arose a new care in my minde, how this scrole should be kept for my children: for they were too young to receiue it, my selfe

*The Epistle*

too old to keepe it, men too  
wise to direct it to, the world  
too wicked to endure it.  
Then in great grieve I looked  
vp to heauen, from whence I  
knew commeth all comfort;  
and looking vp, I saw a most  
Angelicall Throne of prince-  
ly Peeres, and peerelesse  
Princes prepared for heauen,  
and yet by the appointment  
of God were here to comfort  
vs on the earth: then I per-  
ceiued that this Throne was  
the Ioy of England: then I  
considered that the highest  
bloud had the lowest minde:  
then I saw humility looking  
down-ward, while the sweet  
slippes of her vertue grewe  
vpward: then, even then,  
Princely Lady, I beheld your  
milde and courteous counte-  
nance,

## *Dedicatory.*

nance, which shewed your heart was bent to doe good to all : wherefore, without feare, and with much faith, I aduentured to make your Grace the Protectresse of this my Booke, knowing that if you would but suffer your name to be seene in it, Wisdom would allow it, and all the vicked vvinde in the world could not blowe it away. The LORD multiply his graces more and more on you, and vouchsafe vnto you a numerous posterity, in whō your Grace may receiue much ioy and comfort, and Gods Church, and true Religion, continuall defence and propagation.

*Your Graces, in all humble  
and obseruant duty :*

D. L.

De la ...

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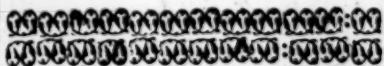
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TO MY BELO-

ued Sonnes, GEORGE,  
JOHN and WILLIAM  
LEIGH, all things  
pertaining to life  
& godlinesse.

**M**<sup>R</sup> children, God ha-  
uing taken your Fa-  
ther out of this vale  
of teares, to his everlasting mer-  
cy in CHRIST, my selfe not  
onely knowing what a care hee  
had in his life time, that you  
should be brought vp godlily, but  
also at his death being charged  
in his will, by the loue and duty  
which I bare him, to see you well  
instructed and brought vp in  
knowledge, I could not chuse but

## The Mother

seeke (according as I was by duty bound) to fulfill his will in all things, desiring no greater comfort in the world, then to see you grow in godlinesse, that so you might meet your father in heauen, where I am sure he is, my selfe being a witnesse of his faith in Christ. And seeing my selfe going out of the world, and you but comming in, I know not how to performe this duty so well, as to leaue you these few lines, which will shew you as well the great desire your father had, both of your spirituall and temporall good, as the care I had to fulfill his will in this; knowing, it was the last duty I should performe vnto him. But when I had written these things vnto you, and had (as I thought) something fulfilled your fathers request



to her three Sonnes.

quest, yet I could not see to what purpose it should tend, unlesse it were sent abroad to you: for should it be left with the eldest, it is likely the youngest should haue but little part in it. Wherefore, setting aside all feare, I haue aduentured to shew my imperfections to the view of the world, not regarding what censure shall for this bee layd vpon mee, so that herein I may shew my selfe a louing Mother, and a dutifull Wife: And thus I leaue you to the protection of him that made you, and rest till death:

Your fearefull, faithfull,  
and carefull Mother,

D. L.

Counsell



*Counsell to my Children.*

**M**Y Sonnes, the readers of this book,  
I doe you not intreat (word,  
To beare with each misplaced  
for why, my paine's as great  
To write this little booke to you  
(the world may thinke indeed)  
As it will bee at any time  
for you the same to read.

But this I much and oft desire,  
that you would doe for mee,  
To gather hony of each flowre,  
as doth the laborous Bee.  
She lookes not who did place the Plant,  
nor how the flowre did grow ;  
Whether so stately vp aloft,  
or neete the ground below.

But where shee findes it, there shee workes,  
and gets the wholsome food,

And

*Counsell to my Children.*

---

And beares it home and layes it vp,  
to doe her Country good,  
And for to serue her selfe at need,  
when winter doth begin :  
When storm and tempest is without,  
then shee doth find within

A sweet and pleasant wholsom food,  
a house to keepe her warme,  
A place where softly she may rest,  
and be kept from all harme.  
Except the Bee that idle is,  
and seekes too soone for rest,  
Before she filled hath her house,  
whereby her state is blest.

And then as she did rest too soone,  
too soone she sorrow knowes :  
When stormes and tempests are without,  
then she her selfe beshrowes.  
She looketh out and seeth death  
ready her to deuoure :  
Then doth she wish that she had got  
more of the wholsome flowre.

For why, within, her store is spent,  
before the winter's past.  
And she by no meanes can indure

*Counsell to my Children.*

the stormy winters blast.  
She looketh out, and seeth death,  
and findes no lesse within:  
Then too too late for to repent,  
you see she doth begin,

Therefore see you not idle be,  
this I would haue you know,  
Be sure still that the ground be good,  
whereou the Plant doth growe:  
Then gather well, and lose no time,  
take heed now you do see,  
Lest you be vnprovided found,  
as was the idle Bee.

*D. L.*



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THE





# THE MOTHERS Blessing.

## CHAP. I.

*The occasion of vvriting this  
Booke, was the consideration  
of the care of Parents for  
their Children.*

**M**Y Children, when  
I did truely weigh,  
rightly consider,  
and likewise perfectly see  
the great care, labour, tra-  
uaile,

uaile, and continuall study, which Parents take to enrich their children, some wearing their bodyes with labour, some breaking their sleepes with care, some sparing from their owne belies, and many hazarding their soules, some by bribery, some by simony, others by periury, and a multitude by vsury; some stealing on the Sea, others begging by Land, portions from euery poore man, not caring if the whole Common-wealth bee impouerished, so their children be enriched: for themselves they can bee content with meate, drinke, and cloth, so that their children, by their meanes, may be made rich, alwaies abusing  
this

this portion of Scripture: *He that provideth not for his owne Family, is worse then an Infidell: euer seeking for the temporall things of this world, and forgetting those things which be eternal: when I considered these things, I say, I thought good (being not desirous to enrich you with transitory goods) to exhort and desire you to follow the counsell of Christ: First seeke the Kingdome of God, and his righteousness, and then all these things shall be administred vnto you.*

*1. Tim. 5. 8.*

*Mat 6. 33.*

CHAP. 2.

*The first cause of writing, is a motherly affection.*

**B**Vt lest you should mar-  
uaile, my children, why  
I doe

I doe not according to the vsuall custome of women, exhort you by word and admonitions, rather then be writing: a thing so vnusuall among vs, and especially in such a time, when there bee so many godly bookes in the world, that they mould in some mens studies, while their Masters are mard, because they will not meditate vpon them; as many mens garments moth-eat in their Chests, while their Christian Brethren quake with colde in the streete for want of couering; knowe therefore that it was the motherly affection that I bare vnto you all, which made me now (as it often hath done heretofore) forget my selfe  
in

in regard of you : neither care I what you or any shall thinke of mee, if among many words I may write but one sentence , which may make you labor for the spirituall food of the soule, which must be gathered euery day out of the Word, as the children of Israel gathered Manna in the wildernesse. By the which you may see it is a labour : but what labour? a pleasant labour, a profitable labour : a labour without the which the soule cannot liue. For as the Children of Israel must needs starue, except they gath'ed euery day in the wildernesse and fed of it: so must your soules, except you gather the spirituall Manna out of the word euery

ry day, and seed of it continually : for as they by this Manna comforted their hearts, strengthened their bodies, and preserved their lives; so by this heavenly Word of God, you shall comfort your soules, make them strong in faith, and grow in true godlinesse, and finally preserve them with great ioy, to everlasting life, through faith in Christ; whereas, if you desire any food for your soules, that is not in the written Word of God, your soules die with it even in your hearts and mouthes; even as they, that desired other food, dyed with it in their mouthes, were it never so dainty: so shall you, and there is no recovery for you.

NUM. II. 3

Chap.

CHAP. 3.

*The best labour is for the foode  
of the soule.*

**O**H my Children, is  
not this a comfor-  
table labour? Our  
Saviour Christ saith, *Labour* *Ioh. 6. 27.*  
*not for the meate that perisheth,*  
*but for the meate that endureth*  
*to everlasting life:* and yet I  
see and feare, you shall see  
how many there bee that  
crosse Christ in these words:  
nay rather,rosse themselves:  
for, contrary to our blessed  
Saviours counsell, they la-  
bour for the meate that peri-  
sheth, and in the meane time  
they lose the foode of euer-  
lasting life. This (my beloued  
B sonnes

*Gal. 4. 4.**Math. 4. 23**Rom. 4. 25*

sonnes and deare children )  
 this is the cause that maketh  
 mee so much to feare you,  
 and those who hereafter shall  
 come of you, because I see so  
 many that regard not the  
 words of our Sauour Christ,  
 who came from the high  
 Throne of God, and prea-  
 ched to vs, and prayed for  
 vs, and tooke our flesh vp-  
 on him, and kept it without  
 sinne, refusing no company,  
 healing euery sicknesse and  
 disease, fed the hungry, gaue  
 pardon to euery sinner that  
 would but aske it, dyed for  
 vs, indured the paines of hell  
 for vs, yea, more then this,  
 euen in our owne flesh hee  
 ouercame sinne, death, and  
 hel, yea, and more then this,  
 also, hee carried our flesh in-  
 to



to Heauen in the sight of many, and there keepes it, and is become a Mediatour for vs in it; hee ioyned himselfe to vs in our flesh, as it is written. *He tooke our flesh vpon him*: he taught vs to ioyne our flesh vnto him by Faith, that *where hee is, there wee might bee with him also*: and if wee will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankfull shall wee shew our selues?

Heb. 2.14.

Ioh. 17.24.

My deare Children, haue I not cause to feare? the holy Ghost saith by the Prophet, *Can a Mother forget the child of her wombe?* As if he should say, Is it possible, that shee which hath carried her child

Es. 49.15.

within her, so neere her hart,  
and brought it forth into  
this world with so much  
bitter paine, so many grones  
and cries, can forget it? Nay  
rather, will shee not labour  
now till Christ be formed in  
it? Will shee not blesse it  
euerie time it suckes on her  
breasts, when shee seeleth  
the bloud come from her  
heart to nourish it? Will  
shee not instruct it in the  
youth, and admonish it in  
the age, and pray for it con-  
tinually? Will she not bee  
afraid, that the child which  
shee endureth such paine  
for, should endure endlesse  
paine in hell? Could Saint  
*Paul* say vnto the *Galathi-  
ans*, that were but strangers  
to him concerning the flesh,  
only

only hee had spent some time amongst them to bring them to the profession of the truth, from which hee feared they would fall: and could hee, I say, write vnto them, *My little Children, of whom I doe trauaile againe in birth, untill Christ be formed in you?* And can any man blame a Mother (who indeed brought forth her childe with much paine) though shee labour againe till Christ be formed in them? Could Saint *Paul* with himselfe seperated from God for his brethrens sake? and will not a Mother venture to offend the world for her childrens sake? Therefore let no man blame a Mother, though she something exceede in writing to her

*Gal. 4.19.*

*Rom. 9.3.*

children, since euery man knowes, that the loue of a Mother to her children, is hardly containned within the bounds of reason. Neither must you, my sonnes, when you come to bee of iudgement, blame me for writing to you, since Nature telleth mee, that I cannot long bee heere to speake vnto you, and this my minde will continue long after mee in writing; and yet not my minde, but I seeke to put you in minde of the words of our Sauour Christ, which saith, *Labour not for the meate that perisheth, &c.* where you see, that the food of the soule is to bee gotten by labour. Why stand you heere (sayth Christ?) here is no time to be

*Ioh. 6. 27.*

idle: they that will rest with Christ in heauen, must labour to follow him heere on earth: *Blessed are the dead, which dye in the Lord: for they rest from their labour.* Thus you see, if you will goe to the place which Christ hath bought for you, you must labour to follow Christ: hee labour'd to get it for you, or else all your labour would haue beene as nothing; and now you must labour to lay hold on him, or else all your labour will bee worth nothing. Many there bee that labour the cleane contrary way; for they leaue Christ, and take hold of traditions; and a number loyter, and by that meanes neuer get hold on Christ. And this

*Ioh. 5. 35.*

is the cause why I write vnto you, that you might neuer flye from him with the one, nor yet toyter with the other, but that you might learne to follow him, and to take hold of him in the written Word of God, where you shall find him (as Christ himselfe witnesseth) and no where else. *Search the Scriptures*, saith he, *for they testifie of me.* Labour therefore that you may come vnto Christ.

---

CHAP. 4.

*The second cause is, to stirre them up to write.*

**T**He second cause, my sonnes, why I write vnto you (for you may

may thinke that had I had but one cause, I would not haue changed the vsuall order of women) is needfull to be knowne, and may doe much good. For where I saw the great mercie of God toward you, in making you men, and placing you amongst the wise, where you may learne the true written Word of God, which is the path-way to all happinesse, and which will bring you to the chiefe Citie, new Ierusalem: and the seuen libe-  
fall sciences, whereby you shall haue at least a superficiall sight in all things: I thought it fit to giue you good example, and by writing to intreate you, that when it shall please God to

B 5

giue

giue both vertue and grace with your learning, hee hauing made you men, that you may write and speake the VVord of God, without offending any, that then you would remember to write a booke vnto your children of the right and true way to happinesse, which may remaine with them and theirs for euer.

---

CHAP. 5.

*The third cause is, to moue women to bee carefull of their children.*

**T**He third is, to encourage women (who, I feare, will blush at my boldnesse) not to bee ashamed



shamed to shew their infir-  
mities, but to giue men the  
first and chiefe place : yet let  
vs labour to come in the se-  
cond; and because wee must  
needs confesse, that sinne en-  
tered by vs into our posterity,  
let vs shew how carefull wee  
are to seeke to Christ to cast  
it out of vs and our poster-  
ity, and how fearefull we are  
that our sinne should sinke  
any of them to the lowest  
part of the earth; wherefore  
let vs call vpon them to fol-  
low Christ, who will carry  
them to the height of hea-  
uen.

Chap.

## CHAP. 6.

*The fourth cause is, to arme them  
against poverty.*

**T**He fourth cause is, to  
desire you, that you  
will neuer feare po-  
uerty, but alwaies know, it is  
the state of the Children of  
GOD. to bee poore in the  
world. Christ saith, *Yee shall  
haue the poore with you alwaies.*  
It may be hee hath appointed  
you or yours to bee of this  
poore number? Doe not  
siftue against Christ. *It is as  
hard (sayth he) for a rich man  
to enter into heauen, as for a  
Camell to goe through the eye of  
a needle.* Saint Iames sayth,  
*Woe bee to you that are rich.*  
Saint

*Iob. 12. 8.*

*Math. 19.  
24.*

*Iam. 5. 1.*

Saint Paul saith, *The desire of money, is the roote of all euill.*

1. Tim. 1. 6.  
10.

VWhich if it bee true, as it is not to bee doubted of, and you feare pouerty, then doth it necessarily follow, that you will desire the roote of all euill, which is money, and so become good for nothing. The feare of pouerty maketh men run into a thousand sins, which nothing els could draw them to: for many fearing the cold stormes of pouerty, which neuer last long, run on to the hot fire of hell, which neuer hath an end. This matter requireth many words, for it is hard to perswade the nature of man from the feare of pouerty: wherefore I will speake more of that afterwards: onely I  
now

now say, Feare not to bee  
poore with *Lazarus*, but  
feare a thousand times to bee  
rich with *Dimes*.

---

CHAP. 7.

*The fift cause is, not to feare  
death.*

**T**He fift cause is, to de-  
fire you neuer to  
feare death; for the  
feare of death hath made  
many to deny the knowne  
truth, and so haue brought a  
heauy iudgement of GOD  
vpōn themselues. A great  
reason, why you should not  
feare death, is, because you  
can by no meanes shunne it,  
you must needes indure it,  
and therefore it is meete that  
you

you should bee alwayes prepared for it, and neuer feare it. *Hee that will save his life,*

Mat. 16. 26

*saith Christ, shall lose it, and he that will lose his life for my sake and the Gospels, shall finde it.*

Doe not feare the paines of death, in what shape soeuer hee come : for perhaps thou shalt haue more paines vpon thy bed, and bee worse provided to beare them, by reason of some grieuous sickenesse, then thou art like to feele, when God shall call thee forth to witnesse his truth. The onely way not to feare death, is alwayes to be provided to die. And that thou maist alwaies be provided to dye, thou must bee continually strengthening thy faith with the promises  
of

*Ioh. 11. 25,*  
26.

*Psal. 1. 2.*

*Rom. 14. 8*

of the Gospell; as, *He that liueth and beleeneth, shall not dye: and though he were dead, yet shall hee liue. Meditate in the Law of the Lord day and night, (as the Psalmist saith)* and then thou shalt be fit to bring forth fruit in due season: then thou shalt bee fit to serue God, thy King and countrie, both in thy life and in thy death, and alwayes shalt shew thy selfe a good member of I E S V S Christ, a faithfull subiect to thy Prince, and alwaies fit to gouerne in the Christian common-wealth, and then thou mayest faithfully and truly say: *Whether I liue or dye, I am the Lords.* But without continuall meditation of the Word this cannot bee done.

And

And this was one of the chiefe causes why I writ vn-  
to you, to tell you that you  
must meditate in the Word  
of G O D ; for many reade  
it, and are neuer the better,  
for want of meditation. If ye  
heare the Word , and read it,  
without meditating thereon,  
it doth the Soule no more  
good, then meate and drinke  
doth the body, being seene  
and felt, and neuer fed vpon:  
for as the body will dye, al-  
though it see meate: euen so  
will the Soule, for all the hea-  
ring & reading of the Word,  
if that yee doe not meditate  
vpon it, and gather Faith,  
and strengthen it, and get  
hold of Christ; which if yee  
doe, Christ will bring you  
to the Kingdome of his Fa-  
ther;

ther; to which you can come  
by no meanes but by faith in  
him. and now let us pray for you  
that you will meditate in the Word

CHAP. 8.

*The sixth cause is, to perswade  
them to teach their Children.*

**T**He sixth reason is, to  
entreate and desire  
you, and in some sort  
to command you, that all  
your children, be they Males  
or Females, may in their  
youth learne to reade the Bi-  
ble in their owne Mother  
tongue; for I know, it is a  
great helpe to true godli-  
nesse. And let none of you  
pleade pouerty against this;  
for I know, that if you bee  
neicher couetous, prodigall,  
nor



nor idle, either of which sins will let no vertue growe where they come, that you neede not faile in this: but if you will follow the Commandement of the LORD, and labour sixe dayes, and keepe the seuenth holy to the Lord, and loue him with all your heart, soule, and strength, you will not onely bee willing, but also able to see them all brought vp to reade the Bible. *Salomon* that was wise by the Spirit of GOD, said, *Remember thy Creatour in the dayes of thy youth.* And yee are also commanded, to write it upon the walles of your houses, and to teach it your children. *I know* (sayth God) that *Abraham* will teach his Children, and his chil-

*Eccle. 12. 1.*

*Deut. 11.  
19, 20.  
Gen. 18. 19*

*childrens children to walke in my Commandements. Also I further desire you; because I wish all well, and would be glad you should do as much good as could be in the wilderness of this world, that if any shall at any time desire you to be a Witnesse to the baptizing of their Child, that then you shall desire the person so desiring, to giue you his faithfull word, that the child shall bee taught to reade, so soone as it can conveniently learne, and that it shall so continue till it can reade the Bible. If this will not be granted, you shall refuse to answer for the child: otherwise doe not refuse to bee a witnesse to any; for it is a good Christian duety.*  
More.

Moreouer, forget not, whether you answer for the child or no, to pray, that the child baptized may receive the Holy Ghost, with all other children of the faithfull, especially when you are where a Child is baptized; for it is your dutie to pray for the increase of the Church of God. *Pray for the peace of Jerusalem (saith the Psalmist) let them prosper that love thee.* *Psal. 122. 6.*

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CHAP. 9.

*The seventh cause is, that they should give their Children good names.*

**T**HE seventh cause is, to intreat you, that though I doe not live to be a  
witness

witnesse to the baptizing of any of your Children, yet you would giue me leaue to giue names to them all. For though I doe not thinke any holinesse to bee in the name, but know that God hath his in euery place, and of euery name; yet I see in the Bible, it was obserued by GOD himselſe, to giue choyce names to his children, which had some good ſignification. I thinke it good therefore, to name your children after the name of the Saints of GOD, which may bee a meanes to put them in minde of ſome vertues which thoſe SAINTS vſed; eſpecially, when they ſhall read of them in the Bible: and ſeeing many are deſirous to name both

both their owne Children  
and others after their owne  
names, this will be a meanes  
to increase the names of the  
Saints in the Church, and so  
none shall haue occasion to  
mislike his name, since hee  
beareth the name of such a  
Saint as hath left a witnessse  
to the world, that hee liued  
and dyed in the true faith of  
Iesus Christ. . . The names I  
haue chosen you, are these;  
*Philip, Elizabeth, Iames, An-  
na, Iohn, and Susanna.* The  
vertues of them that bore  
those names, and the causes  
why I chose them, I let passe,  
and onely meane to write of  
the last name\* *Susan*, famou-  
sed through the world for  
chastity; a vertue which al-  
waies hath beene, and is of  
great

\* *The story  
of Susanna,  
though it be  
not canoni-  
call, nor to  
bee equaled  
to those  
bookes that  
are, yet it  
may be true  
and of good  
use, as many  
other histo-  
ries written  
by men are.*

great account, not onely amongst the Christians and people of God, but euen among the Heathen and Infidels: insomuch that some of them haue written, that a woman that is truely chaste, is a great partaker of all other vertues; and contrariwise, that the woman that is not truely chaste, hath no vertue in her. The which saying may well bee warranted by the Scripture; for, whoso is truely chaste, is free from idlenesse and from all vaine delights, full of humilitie, and all good Christian vertues: whoso is chaste, is not giuen to pride in apparell, nor any vanity, but is alwayes either reading, meditating, or practising some good

good thing which shee hath learned in the Scripture. But shee which is vnchaste, is giuen to bee idle; or if she doe any thing, it is for a vaine glory, and for the praise of men, more then for any humble, louing and obedient heart that shee beareth vnto GOD and his Word: who sayd, *Six dayes thou shalt labour*; and so left no time for idlenesse, pride, or vanitie; for in none of these is there any holinesse. The vnchaste Woman is proud, and alwayes decking her selfe with vanitie, and delights to heare the vayne words of men, in which there is not onely vanity, but also so much wickednesse, that the vaine words of men,

*Exo. 20. 9.*

C

and

and vvomens vaine nesse in hearing them, hath brought many women to much sorrowe and vexation; as wo- full experience hath, and will make many of them con- fesse.

But some will say, Had they only lent an eare to their vvords, they had done well enough.

To answer which, I would haue euery one know, that one sinne begetteth another. The vaine words of the man, and the idle cares of the wo- man, beget vnchast thoughts oftentimes in the one, which may bring forth much wic- kednesse in them both.

*Gen. 3. 12.*

Man said once, *The wo- man which thou gauest mee, be- guiled mee, and I did eate. But wee*



wee women may now say,  
that men lye in waite euery  
vvhether to deceiue vs, as the  
Elders did to deceiue *Susan-  
na*. Wherefore let vs bee, as  
she was, chaste, watchfull, and  
wary, keeping company with  
mayds. Once *Judas* betrayed  
his Master with a kisse, and  
repented it: but now men,  
like *Judas*, betray their Mi-  
stresses with a kisse, and re-  
pent it not: but laugh and  
reioyce, that they haue  
brought sinne and shame to  
her that trusted in them. The  
only way to auoyd all which,  
is to bee chaste with *Susanna*,  
and beeing women, to im-  
brace that vertue, which be-  
ing placed in a woman, is  
most commendable.

An vnchaste woman de-

C 2      stroyerh

Pro.2. 18.

stroyeth both the body and the soule of him shee seemeth most to loue, and it is almost impossible to set downe the mischiefes, which haue come through vnchaste women. *Salomon* saith, that *her steppes leade to hell*. Wherefore bring vp your daughters, as *Susanna's* Parents brought vp her: teach them the law of the Lord continually, and alwayes perswade them to imbrace this vertue of chastitie.

It may bee, that some of you will maruaile, since I set downe names for the imitation of their vertues, that bore them; why I placed not *Mary* in the first place, a woman vertuous aboue all other women. My  
reason

reason was this: because I presumed, that there was no woman so sencelesse, as not to looke what a blessing God hath sent to vs women, through that gracious Virgin, by whom it pleased G O D to take away the shame, which E V E our Grandmother had brought vs to: For before, men might say; The Woman beguiled mee, and I did eate the poysoned fruit of disobedience, and I dye. But now man may say, if he say truly; The Woman brought mee a Sauiour, and I feede of him by faith and liue. Heere is this great and wofull shame taken from women by G O D, working in a woman: man can claime no part in it: the

shame is taken from vs, and from our posteritie for euer.

Gen. 3. 15. *The seede of the woman hath taken downe the Serpents head:* and now, whosoever can take hold of the seed of the Woman by faith, shall surely liue for euer. And therefore all generations shall say, that she was blessed, who brought vs a Sauour, the fruit of obedience, that whosoever feedeth of, shall liue for euer: and except they feede of the seed of the Woman, they haue no life. Will not therefore all women seeke out this great grace of G O D, that by *Mary* hath taken away the shame which before was due vnto vs euer since the fall of man?

*Mary* was filled with the  
Holy

Holy Ghost, and with all goodnesse, and yet is called the blessed Virgin: as if our God should (as hee doth indeed) in brieife comprehend all other vertues vnder this one vertue of chastity: wherefore I desire that all women, what name so euer they beare, would learne of this blessed Virgin to bee chaste: for though shee were more replenished with grace then any other, and more freely beloued of the Lord, yet the greatest title that shee had, was, that shee was a blessed and pure Virgin; vvhich is a great cause to mooue all women, whether they bee maids or wiues (both vvhich estates shee honoured) to liue chastely.

*Gen. 3. 6.*

to: whom for this cause God hath giuen a cold and temperate disposition, and bound them with these words; *Thy desire shall be subiect to thy husband.* As if God, in mercy to women, should say, You of your selues shall haue no desires, onely they shall be subiect to your husbands: which hath beene verified in Heathen women so, as it is almost incredible to bee beleued: for many of them, before they would bee defiled, haue beene carelesse of their liues, and so haue endured all those torments, that men would deuise to inflict vpon them, rather then they would lose the name of a modest Mayd, or a chaste Matrone. Yea, and so farre they

they haue beene from consenting to any immodestie, that if at any time they haue beene rauished, they haue either made away themselues, or at least haue separated themselues from company, not thinking themselues worthy of any societie, after they haue once been deflowered, though against their wils. Wherefore, the woman that is infected with the sin of vncleannesse, is worse then a beast, because it desireth but for nature, and shee to satisfie her corrupt lusts.

Some of the Fathers haue vvritten, that it is not enough for a woman to be chaste, but euen so to behaue her selfe, that no man

may thinke or deeme her to bee vnchaste. Wee read, that in the Primitiue Church, when there were warres betweene the Christians and the Pagans, if at any time the Pagans had gotten the victory, that then they would seeke to deflowre the Virgins: to the vvhich sinne before the Christians would yeeld, they would continually laye violent hands vpon themselues; in somuch that the Doctours of the Church were oftentimes constrained to make diuers Sermons and Orations to them, to dissuade them from that crueltie, which they inflicted vpon themselues, rather then they would suffer themselves



selues to be deflowred: such a disgrace did they thinke it, to haue but one spot of vncleannesse: and yet none of these were so holy as this *Mary*, this pure and vndefiled Virgin.

Some godly and reuerend men of the Church haue gathered this, that there were five women of great vertue in the time of the Lawe, the first letters of whose names doe make her whole name, to shew, that Shee had all their vertues wholly combined in her, as namely;

*Michal,*  
*Abigal,*  
*Rachel,*  
*Iudith, &*  
*Anna.*

Shee

1. Sam. 19  
12.

1. Sam. 25  
3.

Gen 29. 17

1. Sam. I.  
10, II.

Shee was as faithfull to her husband, as *Michal*, who saued her husband *Dauid* from the fury of *Saul*, although hee were her father and her King, not preferring her owne life before the safety of her husband. Shee was as wise as *Abigail*, who is highly commended for her Wisedome: amiable in the sight of her husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Judith*: patient and zealous in prayer, as *Anna*. Seeing then, that by this one name, so many vertues are called to remembrance, I thinke it meete, that good names bee giuen to all women, that they might call to minde the vertues of those  
women

women whose names they beare : but especially about all other morall Vertues , let women be perswaded by this discourse , to imbrace chastity, without which wee are meere beasts, and no women.

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CHAP. IO.

*Reasons of giuing good names to Children.*

**I**F yee shall thinke me too tedious about the naming your children, I tell you that I haue some reason for it, and the first is this, to make them reade in the Bible , the things vvhich are written of those Saints , and learne to imitate their vertues,

2

tues. Secondly, because many haue made a God of the Virgin *Mary*, the Scripture warranting no such thing, and haue prayed to her, (though there they shall find that shee was a woman, yea, and a comfort to all women, for shee hath taken away the reproach which of right belonged vnto vs, and by the seed of the woman we are all saued) it was therefore fit I should speake largely of that name. Thirdly, seeing many haue heretofore, and now do make Images of Saints, to put them in minde of the Saints, and so by little and little haue at last worshipped the workes of their own hands, and for feare of forgetting the Saints, haue forgotten

3

gotten the second Com-  
mandement ; I thought it  
better to haue you remem-  
ber them, by hearing their  
names, and by reading what  
they taught vs in the Scrip-  
ture, and how they led their  
liues, than by looking vpon  
a painted piece of paper, or  
a carued stone. And this by  
the way may bee maruelled  
at, that they which loue to  
worship Images, neuer loue  
to name their Children af-  
ter the names of the Saints;  
for if they had so done, by  
this time wee shold haue  
had no other names but  
*Mathew, Marke, Luke, Iohn,*  
*Timothie*, and such as follow-  
ed Christ faithfully. Then  
*Moses* and his mildenesse  
would bee more talked of:

*Samuel,*

4

*Samuel* and his obedience would bee more sought after, *Abraham* and his faithfulness would bee more followed. Lastly, this I will tell you, that there is no man but will be ashamed to do any thing, which shal disgrace the good name, after which he is called; as if one should say: Is this a *Moses*? Is this an *Elias*, and hath such qualities as these?

## CHAP. II.

*Children to bee taught betimes,  
and brought vp gently.*

**I** Am further also to entreate you, that all your Children may be taught  
to

to reade, beginning at foure yeeres old or before, and let them learne till ten, in which time they are not able to doe any good in the Commonwealth, but to learne how to serue God, their King and Country, by reading. And I desire, intreat, and earnestly beseech you, and euery one of you, that you will haue your Children brought vp with much gentlenesse and patience. What disposition so euer they bee of, gentlenesse will soonest bring them to vertue; for frowardnesse and curstnesse doth harden the heart of a Child, and maketh him weary of vertue. Among the froward thou shalt learne frowardnesse: let them therefore be gently vsed

used, and alwayes kept from idlenesse, and bring them vp in the Schooles of learning, if you bee able, and they fit for it. If they will not bee Schollers, yet I hope they will bee able by Gods grace to read the Bible, the Lawe of God, and bee brought to some good vocation or calling of life. *Salomon saith,*

*Pro.22.6.*

*Teach a childe in his youth  
the trade of his life, and  
he will not forget it,  
nor depart from  
it when hee  
is olde.*

Chap.



CHAP. 12.

Choyce of Wives.

**N**OW for your Wiues  
the Lord direct you;  
for I cannot tell you,  
what is best to be done. Our  
Lord saith: *First seeke the king-  
dome of God, and his righteous-  
nesse, and all things else shall bee  
ministred vnto you.* First, you  
must seeke a godly wife, that  
shee may bee a help to you in  
godlinesse: for G O D said,  
*It is not good for man to bee a-  
lone, let him haue a helper meet  
for him;* and shee cannot  
bee meete for him, except  
shee be truly goodly; for God  
counteth that the man is a-  
lone still, if his wife bee not  
godly.

Gen. 2. 18.

godly. If I should write vn-  
to you how many the Scrip-  
ture maketh mention of, that  
haue bin drawne to sinne, be-  
cause they married vngodly  
wiues, it would bee tedious  
for you to read.

Gen. 6. 2, 3.  
1. King. 11.  
4.

The world was drowned,  
because men married vn-  
godly wiues. *Salomon*, who  
was not only the wisest man  
that euer was, but was also  
mightily indued with the  
Spirit of God, by marrying  
idolatrous women, fell for  
the time to idolatry. Neuer  
thinke to stand where *Salomon*  
fell. I pray God that  
neither you, nor any of  
yours may at any time mar-  
ry with any of those, which  
hold such superstitions, as  
they did, or as some doe  
now;

now ; as namely, to pray to  
Saints, to pray in Latine, to  
pray to go to Purgatory, &c.  
Let no riches or mony bring  
your posteritie to this kinde  
of tradition. The beloued  
Apostle of Christ sayth : *Loue*  
*not the world, nor the things*  
*that are in the world :* for hee  
knew well, that a little that  
a man loueth not, would suf-  
fice him : a little with a god-  
ly Woman, is better then  
great riches with the wic-  
ked. *Rebecca* saith, *I shall be*  
*weary of my life; if Iacob take*  
*a wife of the daughters of Heth:*  
as if shee should say, If my  
Sonne marry an vngodly  
wife, then all my comfort of  
him and his is gone, and it  
will bee a continuall grieve  
to mee, to see him in league  
and

1. Ioh. 2, 15.

and friendship amongst the wicked. If such a shame and sinne commeth vpon my Son, as can by no meanes be helped, nor by no meanes comforted, what auailleth me then to liue?

2. Cor. 6. 14.

*Bee not vnequally yoked* (saith the Holy Ghost.) It is indeed very vnequall, for the godly and vngodly to be vnited together, that their hearts must bee both as one, which can neuer bee ioyned in the feare of God and faith of CHRIST. Loue not the vngodly: marry with none, except you loue her, and be not changeable in your loue; let nothing, after you haue made your choise, remoue your loue from her; for it is an vngodly and very foolish

foolish thing for a man to mislike his owne choise, especially since God hath given a man much choise among the godly ; and it was a great cause that mooved God to command his to marry with the godly, that there might bee a continuall agreement betweene them.

CHAP. 13.

*It is great folly for a man to mislike his owne choise.*

**M**Ee thinkes I neuer saw a man shew a more senselesse simplicitie, then in misliking his owne choise, when GOD hath given a man almost a world

world of women to choose him a Wife in. If a man hath not wit enough to choose him one, whom hee can loue to the end, yet mee thinkes he should haue discretion to couer his owne folly; but if he want discretion, mee thinkes he should haue policy, which neuer failes a man to dissemble his own simplicity in this case. If he want wit, discretion, and policy, hee is vnfit to marry any woman.

- Doe not a Woman that wrong, as to take her from her friends that loue her, and after awhile to beginne to hate her. If shee haue no friends, yet thou knowest not, but that shee may haue a Husband, that may loue her. If thou canst not loue her

her to the end, leaue her to him that can.

Mee thinkes, my Sonne could not offend mee in any thing, if hee serued GOD, except hee chose a Wife that hee could not loue to the end: I neede not say, if hee serued God: for if hee serued God, hee vvould obey God, and then hee would chuse a godly Wife, and liue louingly and godlily with her, and not doe as some man, who taketh a woman to make her a Companion and fellow, and after hee hath her, hee makes her both a seruant and drudge. If shee be thy wife, shee is alwaies too good to bee thy seruant, and worthy to bee thy fellow. If thou wilt haue a good Wife, thou

D must

1.Pet.3.7.

must goe before her in all goodnesse, and shew her a patterne of all good vertues by thy godly and discreete life: and especially in patience, according to the counsell of the Holy Ghost: *Beare with the woman, as with the weaker vessell.* Heere GOD sheweth, that it is her imperfection that honoureth thee, and that it is thy perfection that maketh thee to beare with her; follow the counsell of GOD therefore, and beare with her. God willed a man to *leau*e Father and Mother for his Wife. This sheweth what an excellent loue God did appoint to bee betweene Man and Wife. In truth I cannot by any meanes set downe the excellencie of that

Gen.2.24.



that loue: but this I assure you, that if you get wiues that bee godly, and you loue them, you shall not neede to forsake mee; whereas if you haue Wiues that you loue not, I am sure I will forsake you. Doe not your selues that wrong, as to marry a Woman that you cannot loue: shew not so much childishnesse in your sexe, as to say, you loued her once, and now your minde is changed: if thou canst not loue her for the goodnesse that is in her, yet let the grace that is in thy selfe moue thee to doe it; and so I leaue thee to the Lord, whom I pray to guide both thee and her with his grace, and grant that you may chuse godlily, and liue

happily, and dye comfortably, through faith in IESVS CHRIST.

CHAP. 14.

*How to deale with seruants.*

**Y**ET one thing I am to desire you to doe at my request, and for my sake : and though it bee some trouble to you to performe it, yet I assure my selfe you will doe it. If GOD shall at any time giue you or any of you a seruant, or seruants, you shall aske them, if they can reade. If they cannot, you shall at my request teach them, or cause them to bee taught, till they can reade the tenne Commandements of Almighty God :

God : And then you shall  
perswade them to practise by  
themselues, and to spend all  
their idle time in reading, that  
so they may come the better  
to knowe the will of GOD  
written in his Word. Remem-  
ber, your seruants are Gods  
seruants as well as yours : if  
they be not, say as *Dauid* said:

*There shall not an vngodly per-  
son dwell in my house : hee that  
loueth or maketh lyas, shal depart  
out of my sight.*

*Psal. 101. 7.*

It is not for you, by any  
meanes, to keep any vngod-  
ly, profane, or vicked per-  
son in your house; for they  
bring a curse vpon the place  
wherein they are, and not a  
blessing; neither vwill they  
bee taught any goodnesse:  
but you must keepe those

ENQ. 20, 10.

that bee tractable and willing to serue GOD, that hee may blesse you and your household. For, GOD doth not delight in that Master, that will suffer his seruant to blaspheme his Name, or to mis-spend his Sabboths; for God commanded the Master that hee should see his Seruants to keepe holy the Sabbath day; and if hee keepe that day holy, hee will learne to spend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keep the seruants of God, and then remember they are your brethren: vse them well, and bee as ready to doe them good, as to haue their seruice. Bee not chiding for euery trifle; for that

that will hinder good living,  
and nothing enrich you. Bee  
carefull that they bee godly;  
for Godlinesse hath the promise  
of this present life and of the life  
to come: Godlinesse is great ri-  
ches, if a man bee contented with  
that hee hath: for wee brought  
nothing with vs into this world,  
neither shall we carry any thing  
out of the world: if wee have food  
and rayment, let vs therewith bee  
contented.

1. Tim. 4. 8.

1. Tim. 6.

6, 7, 8.

CHAP. 15.

*Patience is necessary for Gover-  
nours of Families.*

**L**ive godlyly and pati-  
ently in your house: if  
you cannot bee pati-  
ent, neuer thinke to live god-  
lyly;

lily : for if Sathan see you of a froward minde, he will soone finde matter enough to set you on worke. Pray faithfully with your Seruants twice a day, and liue so godlily, that you may bee an example to them to follow you.

Pray often priuately, faithfully and zealously vnto God, in the name of Christ, so as may bee well warranted by his Word; for that is a true marke of the Child of God. Many heare the Word, as our Sauour witnesseth, but few follow it. Many pray openly, as the Pharises did, to bee seene of men; but Christ saith, they haue their reward. This was not because Christ misliked publike prayer, but because hee  
sawe

*Mat. 22. 14*

*Mat. 6. 16.*

sawe their hearts, and so knew that they prayed more to be seene of men, then for any true faith they had in him. Christ sayth, *When two or three bee gathered together in my name, I will bee with them.*

*Math. 8. 20*

And this mercifull promise is enough to make any man pray : for though hee doe it very weakely and coldly : yet hee sheweth his humility and obedience to God, and confesseth his owne weaknesse, and calleth to God for his assistance and grace to serue him. One is also helped by the prayer of another; and the vveaker is made partaker of the Prayers of the stronger; for CHRIST taught vs to pray one for another, Forgiue vs our tref-

*Mat. 6. 12.*

passes, When Christ saith, *If two or three be gathered together in my Name, I will bee with them*; he doth not say, With some of them, but, *I will bee with them*, that is, with all of them that are ioynd together in my Name. Though some bee weaker, and some be stronger, yet they all shew their obedient hearts, and GOD will accept them in Christ. And this is a great means to stir vp their hearts to prayer; for it is the hardest thing that is, for any man to performe rightly, truely, and faithfully.

Chap.



CHAP. 16.

*Meanes to further private  
prayer.*

**N**OW all things are to  
bee vsed , that are  
meanes to stirre vs  
vp to priuate prayer, and all  
things are to bee shunned ,  
that hinder vs from it. Those  
things that may further vs to  
it, are hearing the Word, rea-  
ding it, praying publikely ,  
and being in company with  
others when they pray ; for  
all these help to increase and  
strengthen faith, & without  
faith it is vnpossible to pray  
aright, either publikely, or  
priuately, or to take hold of  
the promises of G O D in  
Christ, beleeuing that our  
prayers

prayers shal be accepted and granted so farre forth as shall bee to Gods glory and our good : and the true seruant of GOD will neuer desire more, then hee knoweth by faith in Christ (which hee hath learned by the promises of the Gospell) that hee shall haue.

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CHAP. 17.

*Lets.*

**T**HERE bee many things that will hinder both man and woman from this duety. The Diuell will doe what hee can to hinder vs : the world is our hindrance continually : and a mans owne friends are oftentimes hindrances too : yea, a mans  
owne

owne nature will neuer bee willing to talke with God: for by nature we runne away from him with *Adam*, and rather hide our selues with figge-leaues, and excuses, then come to God and fall downe before him on our faces, confesse our sinnes, acknowledge our vnworthinesse, craue pardon for Christs sake of God, for all of our transgressions. Yet *Adam* had more cause to runne away, then wee haue, and wee haue more cause a great deale to come to God, then hee had; for hee knew not then that GOD would call him backe againe, and giue him his pardon in Christ, who should treade downe the head of the Serpent,

pent, which beguiled him: but we know that God hath called *Adam* and all his posteritie, and giuen them pardon in Christ, if they will come and aske it in faith and repentance. He therefore that doth not often and priuately fall downe and humble himselfe before God, and confesse his owne sinnes, crauing pardon in Christ, and by faith applying the promises of God to himselfe, hath great cause to feare, that his heart is not true and right before God. And therefore if thou canst not pray priuately, or seekest thy selfe cold in prayer, for to helpe thy selfe, thus thou shalt doe.

Chap.

CHAP. 18.

*Helpes against the former lets.*

**E** Very Morning, so  
soone as thou canst,  
(for the sooner, the  
better) before the world get  
hold on thee, cyther with  
profit or pleasure (for these  
are the diuels baites) or be-  
fore thou feedest thy bodie  
(for the body is a great deale  
more subiect to the Spirit,  
when it is not pampered nor  
fed at his owne will) then, I  
say, goe into some priuate  
place, and fall downe on thy  
face, as the Publican did, and  
see thy selfe a farre off, and  
say; *God be mercifull to mee a  
sinner.* O Lord, I acknow-  
ledge

I

*Luk. 18. 13.*

*Mat. 11. 28.*

I edge that I cannot pray :  
pardon me, deare Father, for  
Iesus Christs sake, and quic-  
ken me with thy holy Spirit :  
giue mee faith to call vpon  
thee: and I beseech thee gra-  
ciously to remēber thy pro-  
mise, which sayest, *Come vnto  
mee, all yee that labour, and bee  
heavy laden, and I will ease you.*  
O Lord ! I am loaden with  
my sins, and against all rea-  
son they keepe me from seek-  
ing pardon for them , and  
grace to shun them. Good  
Father, for Christs sake, re-  
moue my sins farre from mee,  
and giue me faith in thy Son,  
which may assure mee, that  
thou dost accept of mee, as of  
thy seruant in him. And al-  
though I be most vnworthy  
in my selfe , yet by thy pro-  
mi-

misses in Christ, which shall neuer faile, I pray thee accept mee.

Furthermore, for the better stirring thee vp to pray, reade some Chapter of the Testament, as namely, the sixt of *Matheu*, or some other, wherein thou mayest heare the promises of GOD in Christ, to strengthen thy faith.

Take heede of idlenesse and slothfulnesse, which is a great hinderance. I know that all sins are hinderances to prayer; but idlenesse, and following the world, either for profit or pleasure, are wonderfull mighty ones.

Chap.

## CHAP. 19.

*To pray often.*

**N**Euer make account of thy selfe as a diligent seruant of God, if thou doest not twice a day (at the least) come privately to God, and acknowledge thy infirmities, and confesse, that thou canst not pray, and desire GOD to giue thee grace to doe it faithfully. When thou feelest a motion to pray, doe not ouer-slip it for any cause in the world: for thou knowest not vwhat Graces or Blessings GOD meanes to bestow vpon thee at that time; for it is the Spirit of God calling thee; and therefore finde no delays, but



but goe; for the nature of man, of it selfe will neuer bee stirred to priuate prayer: But howsoever thou doest, bee thou Master, or bee thou Seruant, bee thou at home, abroad, or in what condition or place soener thou bee, doe not sleepe at night, till thou hast humbled thy selfe before God on thy knees in prayer; for night is a time when the world leaues a man (as it were) for a while, and when the world leaues him, the Diuell hath not so much power ouer him; for the world is a great instrument for the Diuell to worke by. Therefore when the world is asleepe (as it were) the Diuels power is weakned, and then bee sure thou prayest to God to deli-  
uer

uer thee from the Diuell, and from the World. The world is like *Pharaoh*, which by no meanes vvould suffer the children of *Israel* to goe to serue the Lord; so doth the world, if it know that thou goest to serue God, it vvill bring thee backe againe, if it bee possible: and therefore it is best to pray priuately, although thou doe it but weakely; for within a while this weak prayer will strengthen greatly thy faith. Pray vvhen the world is asleepe, for assoone as it is awake, it will cry and call on thee (as *Pharaoh* did on the *Israelites*) to attend it: it vvill bring thee more worke still, as hee did to them. And as the Tyrant told the *Israelites*,

lites, that they should goe  
and serue their God; but  
vwhen the time came, hee  
would not let them, but still  
found imployment for them;  
euen so vwill the vworld doe  
by any that vwill belecue it;  
it will promise, At such a  
time thou shalt goe serue  
God; and when such a thing  
is done, thou shalt goe pray:  
but vwhen the time com-  
meth, it will finde more  
worke for him still, and will  
not let him goe. *Pharaoh* is  
the very figure of the Diuell,  
and the Diuell calleth him-  
selfe the god of this world.  
And if the Diuell hath to doe  
with this world, as no doubt  
but hee hath, then it is cer-  
taine, that the world vwill  
neuer giue vs leaue to serue  
God.

*Num. II. 5.*

God. Our owne nature is as the nature of the Israelites; for they had rather haue tarried with *Pharaoh*, who was the very image of the Diuell, and haue beene his slaues still, then to haue gone thorow the Red-sea, and the Wildernesse, to the promised Land of *Canaan*, which was the figure of Heauen: and euen so had wee rather bee slaues and drudges to the World, which will take all from vs, and cast vs to the Diuell (as *Pharaoh* vvould haue done by the Children of Israel) then we will leaue the world and all his baibes, and goe to our God euery day, and humble our selues at his foote, and confesse our selues to be weake in faith, and acknowledge

ledge our frailty, and call earnestly for the help of God to overcome the world for vs, and to strengthen vs by his power against the Diuell, the World, and our owne frailtie, and wicked fleshly lusts; and yet, except we doe call continually to God for his grace and help, wee can no more overcome these, then the children of Israel could overcome *Pharaoh*, or go thorow the Red-sea without drowning: for it was God that overcame *Pharaoh* for them, and also all their enemies, and deliuered them out of the Red-sea: and so it must bee God that must overcome the Diuell and all the enemies in the world, and deliuer thee, that thou  
finke

finke not in the Sea of thine  
owne finnes.

CHAP. 20.

*Not to neglect private  
Prayer.*

**W** Herefore I desire  
you, and euerie  
one of yours to  
the worlds end, that whatso-  
euer seruice of GOD you  
omit, you doe not neglect  
private prayer; for many may  
heare the Word of GOD, as  
*Adam* did, and disobey it  
presently after: and some  
heare the Word of God, as  
*ADAM* did after his fall,  
and had rather be further off,  
as hee had then. But private  
prayer is, to offer thy selfe  
and thy seruice to God, con-  
fes-

ne  
re  
ie  
to  
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et  
y  
as  
it  
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as  
l,  
f,  
re  
fe  
a-  
f-  
fessing thy owne imperfecti-  
ons, and to call to God for  
his assistance. Now when a  
sinner, by himselfe, calleth  
his owne wayes to remem-  
brance, and confesseth his  
particular sins, then he seeth  
what sinne his owne nature  
is most subiect vnto, and  
prayeth earnestly against that  
sinne, wherewith hee is most  
infected, and confesseth his  
owne weaknesse, and won-  
dreth at himselfe, that hee is  
not able to overcome that  
one sin, as well as he can some  
other sinnes of as great force.  
The reason is this, the nature  
of man is wholly corrupted  
with sinne, and is good for  
nothing; as the earth is fit  
to bring forth nothing but  
weeds, except it bee digged

B

and

and dressed, and continually laboured and weeded : yet one weed or other will grow in some part of the earth by nature, which will not grow in another part, though it be sown there; but some other weed will grow there, that is as ill, and one weede overgrowing the ground, is able to make it vnprofitable for any thing : so one sinne will rule where another will not, and that one over-running thee, is able to make thee an vnprofitable member of the Church : therefore thou must labour by priuate prayer to overcome it.

Chap.



CHAP. 21.

*Men become worse, for want of  
using good meanes.*

**M**oreouer, as a garden, it it betwenty yeeres kept with digging, watring, and weeding, and then bee let but two yeeres alone, it will become vnprofitable, sauage, & of no respect: euen so, if thou dost in thy youth, or many yeeres vse priuate prayer, and hearing of the Word preached, and publike prayer and fasting, and all good meanes to keep thy earthly body in subiection; yet if thou becomest negligent and carelesse but awhile, it will soone become sauage and wilde, and

consequently an vnprofitable member of Christ his Church, or rather manifest thy selfe to bee no member, as the earth will be no garden: and therefore you must haue a continual care of your selues. It is not for a small matter that you must haue this care, but for a great and a most glorious Kingdome, which lasteth for euer, where thou shalt inioy the sweete and louing presence of Almighty G O D, and be a member of Iesus Christ in the Kingdome of Heauen for euer, world without end. Then neither Satan, nor the World, nor thy owne Flesh shall bee able one minute to trouble thee, if through faith in Christ, by continuall

all prayer, thou once gettest thither. Neither is it to shunne a little danger, that you must bee thus watchfull and wary of your selues, as was drowning in the red-sea, which was a figure of hell: but it is to auoid burning in Hels torments for euer and euer, and beeing ioyned to the diuell and all his wicked spirits for euer, there to bee tormented, and neuer haue rest. And this will bee more then a thousand millions of paines, to those that shall enter into these torments, to thinke that God hath offered so mercifull a meanes, as to send his owne Sonne to indure those paines for them, that they might neuer haue felt them, and sent

them his Word, and willed them to follow that; and that should teach them to follow Christ, and Christ should bring them to Heauen: and if that the diuell, the world, and the flesh, did lay blocks in their wayes more then they could remoue, that then they should call vpon him, and he should helpe them ouer, & make the way in time more playne and easie for them; and yet they would not take a little paines here, to keepe them from endlesse paines of hell fire. Oh, how wil they be tormented, when they know that there neuer wil bee an end of their perpetuall misery? What would they not giue? (nay, they haue nothing to giue; for the

the World hath deceived them, and hath taken all things from them) but what paines would they not take to follow our Saviour now, if they might? paines? nay, they would thinke it a great pleasure, and wonder greatly at themselves, that they euer could thinke it paines; when indeed it is most pleasant, and most comfortable, the most profitable, and most delightful; yea and the most contenting thing in the world.

CHAP. 22.

*To lay hold on Christ, is the best thing in the world.*

**I**T is the most pleasing thing, because it brings so  
E 4      sweete

sweete contentment to the soule, minde, and conscience of man, that nothing can offend it. It is the most comfortable thing, in regard it so comforteth and strengtheneth the heart, that nothing can grieue it. It is most profitable, for it getteth an euerlasting Kingdome to those that vse it. It is most delightfull, for it bringeth ioy to the whole man. It is most contenting, for no crosse in the world can discontent it; when as the world on the contrarie side are neuer content, neuer quiet, neuer feele ioy in their hearts. Though they laugh, their hearts are not quiet; for *there is no peace to the vngodly.* And this is the cause

*Es. 48. 22.*

cause that they seeke so much  
for pastime, and sit vp in the  
night swilling and drinking,  
vntill they feele sleepe call  
them to bed, and then they  
lye downe like brute beasts,  
neuer regarding the mis-  
spending of their time, nor  
calling for grace to spend  
the rest of their dayes better.  
And yet for all this, in the  
darke they often feele dis-  
content in their mindes, be-  
cause they doe follow the  
Diuell that wicked Serpent,  
which will torment them,  
and hee begins to torment  
here, and yet they will serue  
him. On the contrary, those  
that serue God, and follow  
Christ, and euery night re-  
concile themselves vnto  
him, and confesse their owne

*Psal. 3. 5.*

weakenesse, and pray Christ their Saniour to defend them that night and euermore, they feele much comfort in their hearts; for Christ begins the comfort heere. *I laid me downe in peace, and rose againe* (saith Dauid) *and the Lord sustained mee.* So they which serue God, and follow Christ, are in peace; for the Lord sustaineth them.

## C H A P. 23.

*What neede there is to speake much of Christ.*

**I**T may be you maruell, my Sonnes, why I write so much of Christ. Maruell not why I write: for I wōder, that euery one which hath heard



heard of him, doth not write what Christ hath done for vs. For was it not a great wonder, that the onely begotten Sonne of God should come downe from heauen, and take our flesh vpon him, and keepe it without sin, and suffer himself to be buffeted, and also to haue his face spit in, and to bee most spitefully crowned with a crowne of thornes? And being without sinne, hee bare all our sins vpon him, and hauing neuer offended God, hee bare all the wrath of GOD, and indured the paines of hell for vs, which was due vnto vs for our finnes, and hee hath overcome sinne, death, and hell for vs, and ascended into heauen to prepare

*Mat. 28. 26.*

pare vs a place there, and yet hee left vs not thus, but hee left his Will and Testament, to direct vs the right way how to come vnto him; and yet hee did more for vs then this; for hee taught vs in his VVORD, how wee should know when wee were out of the way, and how we should returne into the right way againe. And yet hee did more for vs then this, hee promised that hee would bee with vs vnto the worlds end, and whensoever wee wanted his helpe, do but call vpon him, and he would helpe vs. And yet hee did more for vs, hee sent Preachers to call vpon vs, and to put vs in remembrance of these benefits, and to direct vs the right way to  
Heauen

Heauen to himselfe. And  
vvhath promises hee hath  
made to vs, to intise and  
draw vs to come vnto him,  
and what threatnings and  
warnings he hath giuen vs to  
shunne hell, it is impossible  
for mee and all the Writers  
in the World to write. Saint  
*John* sayth, *If all things vvhich*  
*Christ did, vvere vvritten, the*  
*world would not containe the*  
*Bookes.* But I am sure, if all  
the VVriters in the world  
had written what CHRIST  
hath done for vs, they could  
not sufficiently declare it. If  
all the Sea were Inke, and all  
the Iron in the VVorld were  
pennes, and all the creatures  
VVriters, they could neuer  
declare the great benefites,  
the great blessings, and the  
great

*Ioh, 21. 25.*

great mercies giuen vnto vs in Christ Iesus our Lord and Sauour. What is man without Christ, more then a fire-brand of hell? and what an excellent creature a man is in Christ, can hardly bee expressed; and yet there are many that are angry, because there are so many bookes. Reading good bookes worketh a mans heart to godlinesse; for euen as the fire warmeth the waxe, and maketh it fit to receiue a good fashion; euen so good books, written of the mercies of God in Christ, are the way to Christ, and teach vs how to shun the way that leades from Christ. But because I would haue you writers of the mercies of G O D in Christ;

Christ ; I will tell you what good writing of books doth. It makes the way to Christ easie to those that desire, to goe in it. And I will tell you who are they that are angry vvith vvriting of Bookes: they are such as are ignorant, and the more ignorant they are, the more angry : they are those that loue the world so well, that they cannot finde leasure to reade books. Saint *Iohn* saith, *Loue not the world, nor the things that are in the world : for the loue of the world is an enmity to God.* And here you see that they are enemies to God, for they loue not to haue him so much written of. And they that loue not many bookes, loue not many Sermons; neither doe

doe they care so much to know what Christ hath done for them, and how they should follow Christ : they are stalled with it : they loue the earth, they can talke of it yeere after yeere, and they are neuer weary. In truth, it would weary a heavenly-minded Christian to heare an earthly-minded man, how continually hee will talke of the earth and earthly things; the very time that hee is in the Church, hee can hardly holde his peace from talking of some earthly thing or other, and the vvhole Sabbath which GOD sanctified, and rested himselfe, and in mercy to him commanded him to rest, that will hee neuer rest from these earth-

earthly & transitory things,  
for heavenly rest hee neuer  
respecteth. Truly I thinke  
hee meaneth to make him-  
selfe sure of hell hereafter:  
for CHRIST sayth, *Hee  
that loueth the world, is an ene-  
mie to God*: and hee that is  
an enemy to God, can ne-  
uer come to bee an inhe-  
ritour of the Kingdome of  
Heauen, except hee returne,  
and reconcile himselfe to  
God, through Christ: and  
hee cannot bee thus recon-  
ciled, except hee leaue his  
earthly affections, and at-  
tend vpon Christ: for God  
loueth none, but onely those  
whom hee seeth waiting and  
attending vpon his Sonne:  
and then the Almighty God  
accepteth him as his sonne,  
and

and bids him call him Father, and whatsoever hee needs, hee is ready to furnish and relieue him withall: but if hee bee obstinate, and will not attend vpon Christ, but attends his owne businesse and worldly affaires, God neuer respecteth him, how many friends soeuer hee hath in the world, nor how mighty soeuer they are, and then are his riches and his friends nothing vworth, neither can they doe him the least good as can be thought of. Now hee that loues not vvriting of Bookes, nor hearing of Sermons, hee hath little leasure, and lesse desire to pray: this I assure you is true, and his owne conscience vvill tell him so much,



much, let him examine it when he will; for Sermons, and reading good Bookes, are the onely means to bring a man to prayer, and prayer is the onely meanes to helpe vs to the mercies of God in Christ; for if wee heare Sermons, and doe not pray earnestly to GOD, for IESVS CHRISTs sake, to send the Holy Ghost to inlighten our vnderstanding, and to sanctifie our hearts, and follow that vvhich wee heare, wee are neuer the better; for many heare and vnderstand not, and many vnderstand and follow it not: but there is none that prayeth faithfully to vnderstand, and for grace to follow it, that obtaineth not, if hee continue  
in

1. Theſ. 5. 17  
18.

Mat. 7. 7.

in true prayer. The Holy  
Ghoſt ſaith; *Pray alwayes,*  
*and in all things bee thankfull,*  
and the promiſe is made,  
*Aske, and ye ſhall haue:* that is,  
whatſoeuer you goe about,  
pray to God to bleſſe it, and  
thanke God in proſperitie,  
and aduerſitie, or howſoe-  
uer it pleaſeth God to deale  
with you; for it commeth  
by his prouidence, and there-  
fore bee thankfull to God,  
what croſſe ſoeuer it plea-  
ſeth him to lay vpon thee.  
Doe not as they which rage  
and ſweare at the loſſe of a  
fewe earthly things; but  
thanke God againe and a-  
gain, that it is no worſe. If  
it bee but for the loſſe of  
ſome earthly thing, it can-  
not bee ill for the Child of  
God;

God; for *Iob* neuer honoured  
G O D so much, nor did so  
much good in the Church of  
God, while hee was rich, as  
when he was poore: for when  
he was rich, the Diuell him-  
selfe told God, that *Iob* served  
him not for nothing. As if hee  
should say: Thou hast giuen  
him many blessings, if hee  
should not bee thankfull, it  
were a maruell.

CHAP. 24.

*The vnthankfulnes of rich men,  
a great sinne.*

**O**H, this will be a wit-  
nesse against many  
rich men, which re-  
ceiue many great blessings,  
and

and yet they be vnthankfull :  
for the Diuell thought , that  
hee which receiued gifts and  
blessings , could not chuse  
but bee thankfull : and yet  
when *Iob* was rich, hee neuer  
did G O D so much honour  
nor seruice in his Church, as  
when his goods were gone:  
for before , hee was a rich  
man, and liued well, and gaue  
somthing to the poore : what  
should he haue done with his  
goods else ? and so did many  
more besides him. But when  
all his goods were taken a-  
way, hee did not as worldly  
men doe: he did not say, I am  
bewitched; or, It is the neg-  
ligence of my seruants; but  
he said, *The Lord giueth, and  
the Lord taketh, and as it plea-  
seth the Lord, so it commeth to  
passe ;*

*Iob. I. 9.*

passed; blessed be the name of the Lord. And thus hee became thankfull for his losses. This is a thing that euery one cannot doe: and hee was so patient and thankfull, what crosses soeuer it pleased God to lay vpon him, that he glorified God in his obedience, and shewed that hee loued God, & that his loue was not set on this worldly wealth. So he might haue God without the world, he cared not, hee was none of those that must needs haue God and the world together, or else they will none; but hee was one that left an example to the whole Church of God to bee thankfull and patient.

Chap.

## CHAP. 25.

*How to read with profit.*

**I** Pray read the story of *Iob*, and not onely reade, but gather some fruit out of it, and euer when you begin to reade any part of the scripture, lift vp your harts, soules and mindes vnto God, and pray priuately or publikely; but of priuate prayer neuer fayle, and desire GOD for Christs sake, to inlighten your vnderstandings, to sanctifie your hearts, and to make them fit to receiue the good seed of his Word, and to giue you grace to bring forth fruit to Gods glorie: for Christ saith; *In this is my Father glorified, that you bring forth*

*Iob. 15. 8.*

forth much fruit, and bee made  
my Disciples. And againe he  
sayth, Let your light so shine  
before men, that they may see  
your good workes, and glorifie  
your Father which is in heauen.  
Heere you may see you must  
glorifie God, and you must  
leauce an example to the  
Church, that you serue and  
loue God; this did *Iob*: and  
I pray God, for Christs sake,  
that you may doe the like;  
and that you may doe it, you  
must pray to God continual-  
ly, yea, and in private, for his  
grace and assistance.

**F** Chap.

## CHAP. 26.

*The preeminence of private  
Prayer.*

**T**His is the most excellent vertue and happinesse, that belongeth to private prayer, no man by any meanes can depriue a man of it. Some haue had their Bibles taken away, that they could not reade: Preachers haue bin banished, that they could not heare: they haue beene separated from company, that they could not haue publike prayer, yet private prayer went with them: thereby they talked with God, and made all their miseries knowne vnto him, and craued his assistance in all their



their troubles. And this is the greatest comfort that all good Christians haue, that no man can bar them from priuate conference with God. Then take heed you doe not bar your selues from it, since none else can doe it, and you know not what need you shal haue of it, nor what accident may happen to you in your liues, nor what need you shall haue of it in the houre of death. Therefore, if you would alwayes haue it, you must alwayes vse it, and then you shall see what profit will come by it, and then you will bee humbly, faithfully, and familiarly acquainted with God.

## CHAP. 27.

*The benefit of acquaintance  
with God.*

*Iob. 16. 23.*

**O**H Heauenly and happy acquaintance ! for the longer thou vvest it, the stronger will be thy faith, the humbler thy heart, the earnestest thy zeale, and the holier thy life; and this makes God accept you in Christ, and then thou art hee that Christ speaketh vnto, when he sayth; *Aske what you will, and it shall bee done vnto you.* Thy faith will bee the stronger, because thou shalt see, that God heareth thy prayers, and granteth thy request. The more humble will thy heart bee, because thou seest  
thine

thine owne misery and corruption, and that all grace and goodnesse comes to thee from God: and this wil make thee more earnest and zealous in prayer, and thy earnest and faithfull prayer will moue God, according to his promise, to giue thee grace and faith: for the Apostles prayed, and sayd: *Lord, increase our faith.* And this grace and faith will worke in thee holines of life, and then shalt thou bee able to fulfill Christs saying: *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heauen.*

Luke 6. 25.

Mat. 5. 16.

## CHAP. 28.

*How long wee have neede of  
private prayer.*

**N**OW that you and euery  
one of you shall haue  
neede of priuate prayer, from  
the very beginning of your  
life, to the very last houre  
of your dayes, my owne ex-  
perience teacheth mee: and  
the Word of God, a true wit-  
nesse, affirmeth, that wee are  
wholly corrupted by the fall  
of *Adam*, with sin, and there-  
fore continually wee ought  
to suspect our selues, and to  
call vpon God without cea-  
sing, for his helpe, grace,  
and assistance in all our acti-  
ons: for wee know that our  
own flesh is our own enemy,  
and

and that it is made of the earth, and is so heavy and earthly-minded, that it can neuer seeke for heauenly things, without the especiall grace of God; and the diuell hath made an entrance into this earthly body, by reason that our owne parents *Adam* and *Eue*, did take of the fruit of disobedience at his hands, and did eate at his appointment: so that now hee claymeth such an interest in vs, that none but CHRIST can keep him out: and therefore wee haue no way, but to call continually on the Name of God in Christ, to assift vs with his gracious Spirit, which will keep away the diuell, ouercome the world, and conquer our own flesh for vs.

## CHAP. 29.

*Who pray privately.*

**T**His is certain, that there are none Godly, but those that pray privately and truly to God, according to his Word; and there is no vngodly person, no swearer, no prophaner of the Sabbath, no drunkard, no adulterer, no couetous person, no prophane person, nor none that is of a false religion, nor warranted by the Word of God, that doth pray privately, truly, and faithfully. By these considerations you shall find out the true markes of the children of GOD; for the wicked can heare the Word, reade, come into publike assembly.

semblies of prayer : the hypocrite will talke of faith, as if he had come presently from heauen; but to goe into a priuate place, and lay open his heart before GOD, confesse his owne imperfections, and pray that hee may not bee an hypocrite, hee is farre enough from it. The swearer, the adulterer, the couetous, the idolater, nor no vnclean person dare come to God in the name of Christ, except they leaue their wicked waies; and without they bring Christ with them, they cannot come to God; and Christ delighteth not to goe with those that are continually breakers of his Fathers commandements : for Christ himselfe telleth them, that

- Mat. 5. 19. hee that keepeth the commandments, and teacheth men so to do, he shall bee great in the Kingdome of Heauen: and to him that ordereth his conuersation aright, will I shew the saluation of God, saith GOD by the Psalmist. Moreouer, Christ
- Psal. 50. 23
- Mat. 16. 24
- saith, Hee that will follow mee. let him forsake himselfe, and take vp his crosse and follow me. As if hee should say, I am gone to heauen, and if you meane to follow me thither, you must forsake your selues. I know this will bee a crosse vnto you, but you must take it vp and follow mee, or else you may not come there.



CHAP, 30.

*The way to rule our corrup-  
tions.*

**A** Gaine, when the chil-  
dren of GOD, who  
would faine be with their Fa-  
ther, see that they cannot  
rule their owne flesh, then  
with humble hearts they goe  
to God, and cry and c. I to  
him for helpe, that he would  
helpe to bridle their vnruely  
affections, euen but for that  
day, and at night they will  
waite vpon his Maiesly a-  
gaine; and thus they will ne-  
uer leave him, till they fee-  
le the Spirit of God working  
in their hearts; and that  
will stir them to continuall  
prayer. But the wicked want  
faith

- Mat. 5. 19. hee that keepeth the commandments, and teacheth men so to do, he shall bee great in the Kingdome of Heauen: and to him that ordereth his conuersation aright, will I shew the saluation of God, saith GOD by the Psalmist. Morcouer, Christ
- Psal. 50. 23
- Mat. 16. 24
- saith, Hee that will follow mee. let him forsake himselfe, and take vp his crosse and follow me. As if hee should say, I am gone to heauen, and if you meane to follow me thither, you must forsake your selues. I know this will bee a crosse vnto you, but you must take it vp and follow mee, or else you may not come there.

CHAP, 30.

*The way to rule our corrup-  
tions.*

**A** Gaine, when the children of GOD, who would faine be with their Father, see that they cannot rule their owne flesh, then with humble hearts they goe to God, and cry and c. 1 to him for helpe, that he would helpe to bridle their vnruly affections, euen but for that day, and at night they will waite vpon his Maiesty againe; and thus they will neuer leaue him, till they feelee the Spirit of God working in their hearts; and that will stir them to continuall prayer. But the wicked want  
faith

faith to goe in the name of Christ; and this is the cause, there are so many wicked prayers in the world; for they that make them, haue no faith in Christ: and without him, they haue no promise to bee heard: and therefore wanting faith to come to Christ, they go to the Saints to pray for them; and yet the Saints did neuer promise them so to doe, neither doe they knowe whether the Saints heare them or no. Againe, some pray in Latine, when they doe not vnderstand what they say, nor what they pray for; but the holy Ghost saith, *Pray with the Spirit, and pray with the vnderstanding also.* Why, say they, God knowes our hearts; wee pray

1. Cor. I. 4,  
15.

pray with the heart. GOD knowes indeede that their hearts are vaine and foolish, because they doe not pray vvith vnderstanding, and therefore they haue no promise to bee heard: & yet they will haue a paire of Beades, and tell how many prayers they say, though they cannot tell what they say. I dare vndertake, a Parrat might pray as well as they doe, if it could speake all the words. They pray while they liue, that they may goe to Purgatory; and when they dye, they giue much goods to others, to pray that they may come out of Purgatorie againe: these are most vaine prayers, neuer warrated by the word of God. They pray also to  
our

our Lady to helpe them, like as the Israelites prayed to the Queene of Heauen : and as the Israelites prayers were accepted, so are theirs. But I pray God, for Christs sake, that you, nor none of yours may make such prayers. And I pray God to blesse his whole Church, that their prayers may bee right, and faithfull, for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into sinne; for then the gates of thy mercy shall be shut against vs.

Wherefore wee humbly beseech thee, giue vs the spirit of truth, that we may pray rightly, which if wee do, wee must needs search the Scriptures, & see there how Christ teacheth

teacheth his Disciples to pray. *When yee pray pray on this manner, Our Father, which art in heauen, &c.* And whatsoever prayer is not on this manner, is wicked and vngodly. And yet here you see, there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead: and therefore all such prayers are wicked, and are the ouerthrow of al those that vse them.

Mat. 6. 9.

But Christ saith, *When thou prayest, enter into thy chamber, and when thou hast shut thy door, pray vnto thy Father in secret, and thy Father which seeth in secret, will reward thee openly: vse no vaine repetitions, as the heathen doe, for they thinke to bee heard for their much babbling,*  
but

Mat. 6. 6, 7

Ioh. 16. 23.

Mat. 7. 7.

Mat. 7. 9,  
10, 11.

but whatsoeuer yeo aske the Father in my Name, that will hee giue you. Aske, and you shall haue, seeke, and you shall finde, knocke, and it shall be opened vnto you. If your children aske you bread, will you giue them a stone? or if they aske you fish, will you giue them a Serpent? If ye which are euill, can giue your children good gifts, how much more shall your heauenly Father giue the holy Ghost vnto them that aske it? And this was a great mercy in Christ, not onely to bid vs pray, but also to promise, that whatsoeuer we aske the Father in his Name, wee should haue it: and hee appealeth to our consciences, how wee would deale with our children, if they aske vs any thing, and giueth vs war-



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warning vvee should vse no  
vaine babbling, and telleth  
vs wee should aske in one  
word, the holy Ghost, with-  
out the which wee are mise-  
rable wretches: which if we  
haue, wee inioy all happinesse  
and peace, for hee must bee  
our Comforter and bring vs  
vnto Christ, and hee vwill  
bring vs vnto his Father.  
Christ also willeth vs to aske  
the Spirit of truth, because  
hee will inlighten vs, and  
shew vs the way of all hap-  
pinesse: and because our  
faith should be strengthened  
to aske the Holy Ghost, hee  
also promised vs to send him,  
to teach vs all things, and  
bring all things to our re-  
membrance, without which  
wee are like a house which is  
built

*Ioh. 16. 13.*

*Ioh. 15. 26.*

built faire on the outside :  
but there are no windowes  
to shew any light at all into  
it, and then the house is  
good for nothing, because  
there remains nothing but  
darknesse in it: euen so darke  
is the earth of *Adam*, which  
we are made of, that though  
wee seeme neuer so faire on  
the outside, yet if wee haue  
not the Holy Ghost within  
vs, we can neuer see to finde  
the way to Christ: and then  
it is vnpossible to come vnto  
the Father; and so conse-  
quently wee must needs pe-  
rish; for Christ sayth, *No  
man commeth to the Father,  
but by mee.* And heere you  
see, that those that put their  
trust in Saints to pray for  
them, haue no promise to  
be

*Mat. II. 27*

be heard; and it shewes that they are not inlightned by the Holy Ghost, to see the way to CHRIST, and they themselues vwill confesse, that they dare not goe to Christ: which sheweth that they haue no faith to beleue his promises, nor will to obey his Word. For

Christ saith, *Come vnto mee, all ye that labour, and are laden, and I will ease you.*

Mat. II. 18

Here you see that hee leaues out none, but calls all sinners vnto him, and promiseteth that hee will ease them. I humbly beseech God to giue you and euery of you, to the worlds end, grace to pray to God for the Holy Ghost. And I pray you, let mee request you to pray to God continually,

to

to inlighten you with the holy Spirit, that the holy Ghost may bring you to Christ, so Christ to bring you to his Father; and then shall you reigne vvith them, for euer and euer, world without end. Which God grant for Christs sake, our only Mediatour and Aduocate.

### CHAP. 31.

#### *The benefit of the Holy Ghost.*

**S**Eeing some pray not at all, and others pray falsely, doe yee often and earnestly pray for the Holy Ghost; for I vvill tell you what hee will doe, hee will inlighten you, and vnite you to Christ, and giue you  
grace

grace to rule ouer all your  
affections, and make you  
able to bee Masters of your  
selues : where on the con-  
trarie side, they which haue  
not the Holy Ghost written  
within them, are mastered  
and ruled by their owne fil-  
thy affections, and so be-  
come seruants to them; but  
if yee haue the Holy Spirit,  
yee shall bee able to say to  
your selues, as the Master  
saith to his seruants, Thou  
shalt doe this, and, Thou  
shalt doe that : Thou shalt  
not sweare, nor blaspheme  
thy God : Thou shalt not  
drinke and swill like a beast,  
neither shalt thou come in  
company among such, &c.  
Reason thus, I will over-  
come thee by Gods grace,  
thou

2. Cor. 12. 7.

2. Cor. 12. 9.

thou earthen potsherd,  
 which broughtest mee no-  
 thing, and wouldest thou  
 now confound all these ex-  
 cellent graces, which it hath  
 pleased the Almighty God  
 to bestowe vpon mee in  
 Christ? No: by the grace of  
 G O D, I will rule ouer  
 thee; or else I will pine thee.  
 I may say with Saint Paul,  
 These are the messengers of  
 Satan to buffet mee: I will  
 pray to my God to assist me,  
 and his grace is sufficient for  
 mee. I knowe thy nature,  
 thou art like an vnruely Colt;  
 that if hee bee pampered,  
 fedde, and well kept, he will  
 throw his master vnder his  
 feet, and cares not what  
 becometh of him, so hee may  
 be rid of him, and then hee

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runnes

runnes whither hee list himselfe, although hee fare much worse then hee did before: euen so is it with those that become subiect to their affections, they are as hard to bee overcome, as a wilde Colt, which many times is like to be, and sometimes is, the vtter destruction of his master: therefore your resolution must bee, to deale with your stubborne and rebellious affections, as you will deale with a pampered wilde Colt, and say vnto them: By Gods grace I will not bee ouer-mastered by you, I scorne to serue so beggerly and so base a slave as thou art, I will bridle thee, and thy head strong, stout, proud, scornfull, and disobedient,

bedient, vntemperate, vn-  
holy, high-minded, fro-  
ward, couetous, and idle  
disposition; for there is no  
goodnesse in you by nature,  
but by Gods grace I vwill  
temper you, I will make you  
humble, patient, chaste,  
quiet, and diligently to fall  
to some labour, you shall  
neuer bee idle, for that will  
bring you to nought. And  
this must bee the victory be-  
twixt your selues and your  
affections, and then the Ho-  
ly Ghost vwill teach you to  
master your selues, and not  
suffer you to bee subiect to  
euetty filthy motion of the  
flesh. Further, *hee will teach*  
*thee all things, and bring all*  
*things to thy remembrance; as,*  
*G O D resisteth the proud, and*  
*gineeth*



*giveth grace to the humble. He that committeth adulterie, sinneth against his owne body, and maketh the Temple of God, the temple of an harlot. He that will not worke, let him not eat. He will giue thee faith to quench all the fierie darts of the Diuell. Therefore pray for the Holy Ghost in all temptations, hee will bee with thee in them, and strengthen thee to overcome them, hee will be with thee in the houre of death, when al thy friends, thy pleasures, and profits will forsake thee, and then hee will bring thee to Christ; and therefore pray for him, and acknowledge his great mercy in Christ, who hath taught thee thus to pray, and whatsoever thou neglectest, neglect*

*Iam. 4. 6.*

*1. Cor. 9.*

*18, 19.*

*2. Thes. 3.*

*10.*

*Ephes. 6. 16.*

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not

not priuate prayer, and how-  
soeuer thou dost seeke for  
continuall knowledge, that  
your prayers may be accor-  
ding to the Word of God;  
for if they bee not such, then  
are they turned into sin, and  
then thou hast nothing to re-  
lieue, comfort, or reconcile  
thy selfe to God againe: for  
as concerning all the sinnes  
that a man hath fallen into,  
through the frailty of nature,  
hee hath beene reconciled to  
God by faithfull prayer; but  
if your prayers be not at all, or  
not as they ought to be, then  
all your helpe is in vaine.

Chap.

CHAP. 32.

*God accepteth weake prayers.*

**I**T is a very weake Prayer that God vwill not accept, if it be rightly made. I speake thus much, because I vwould not haue you discouraged, & thinke you had as good not pray at all, as pray weakly; for the Almighty God accepteth your obedience and wel-meaning, that you vwill prepare your selues to pray as wel as you can: but if thou see thy selfe neglect priuate prayer, bee sure that Sathan hath some thing to worke against thee; and by this you may vnderstand, that there are none that euer did or shal perish, but it was because either

G 2 they

they did not pray at all, or else because they did not pray as God hath warranted them in his word. Me thinks if I were a man, and a Preacher of Gods Word, as (I hope) some of you shall bee, and I pray God, for Christs sake, you may, I surely perswade my selfe, that through Gods grace I should bring many to pray rightly, which now pray vnaduisedly, or not at all. But those that haue gotten a custome to pray after the inuention of men, and contrary to the word of God, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a tongue they vnderstand not, to pray to the dead, to pray for the dead, to pray to goe to Purgatorie;

gatory; these, I say, you may pray for, that they may not vse such prayers any longer, but to perswade them, is almost as vaine as their praiers. Yet once againe I say vnto you, Pray: for you haue no promise, except you pray. *Aske, and you shall haue* (saith Christ;) *he doth not say, You shall haue, whether you aske or no: but he saith, Aske, and you shall haue.* Was not this a great mercy of our Sauour Iesus Christ to proffer vs, if we would but ask, we should haue? Surely, I thinke hee were a very vnworthy person, that would thinke much to aske a thing, for which he might be the better for euer. If a Master should say to his Seruant, When such a lease

*Mat. 7. 7.*

comes out, aske mee for it, and I will let thee haue a very good peniworth in it: because thou hast spent thy time in my seruice, and in attending vpon me; therefore I would haue you get something to liue vpon hereafter to defend the world withall, that thou mayest not begge when thou art old: and this were a very reasonable thing. Now the master being a worthy man, and fully resolved to do his seruant good, when the time comes, he considers with himselfe, at how easie rate hee may set the rent of his farme for him to liue vpon, and yet giue some attendance vpon him still. The time being come, he expecteth when he should aske; but  
if

if the seruant thinkes much to aske, it is ten to one but his Masters minde will bee cleane altered, although hee were neuer so fully bent to deale liberally with him, and saith to himselfe: If it be not worth the asking, it shall bee worth the keeping; or, if it be not worth the asking, it is not worth thanks; and very likely hee will thinke worse of his seruant, then euer hee did before, because he would not aske it, and thinke he is growne proud, and scorned his gentle offer. Now if the Master will not giue his seruant the thing so promised, because he will not aske him, although indeed hee ought in conscience to giue him some thing; for God saith,

*Let not thy servant goe away a poore man; how doest thou thinke thou shalt receiue the thing which our Sauour hath promised, vpon the same condition that thou shouldest aske, when thou hast deserued nothing at his hands, but he of his own free mercy hath bought thee, and payd a deare price for thee, and thou hast done nothing for him, but for thy beggerlineffe, he biddeth thee aske, and thou shalt haue? What canst thou looke to obtaine, when our Sauour Christ hath precisely tolde thee, thou must aske, and yet thou refuselt to doe it? Enter into thy chamber, saith he, and shut thy doore. Although euery place will serue, yet it pleaseth*

*Mat. 6. 6.*



seth CHRIST to name thy chamber, because hee would have a man without accumberances. Euery man findeth one place or other to lodge in; let them then finde the same place, or some place else to pray priuately in. *Shut the doore* (saith Christ) as if hee should say, shut thy selfe from the world, and shut the world from thee; it may bee thou hast some thing to say to mee, that thou wouldest not haue the world to heare. Oh the mercy, the wonderfull mercy of Christ to man, how hee became Man for man! And hee knew the nature of man, that hee would bee loth that euery one should knowe the corruption which was in him:

and therefore said, Come to me alone, and shut the dore, no body shall know, what is betwixt thee and me. I know thy finnes already, but I would know whether thou knowest them or no; for many a man sinneth and knoweth it not, because he knoweth not my word: but if thou knowest them, confesse them to mee, and I will giue thee pardon for them; and if thou wilt leaue them, and canst ask helpe of mee, I will giue thee grace to ouercome them; for I haue ouercome them all for thee, euen in thine own flesh, and thou through mine help shalt do a greater worke; for thou beeing a sinner, shalt ouercome in thy selfe, which is a greater worke then for me,  
which

which am God, and without  
sin to overcome sin: and yet  
not you, but I your Saviour,  
vvhho dwell in all those, that  
lay hold of mee by true faith,  
for without mee, yee can doe  
nothing; and therefore come  
to mee, follow my counsell,  
come secretly, let no bodie  
know of it for hindring you,  
or for feare vaine-glorie  
should follow you; no man  
shall need to know of it, for I  
will reward you openly. Oh  
the wonderfull mercies of  
Christ to man, neuer able to  
be set out! he knew that man  
would be desirous to haue it  
knowne that he serued such a  
worthy master, as none could  
serue a better, that euery one  
shuld say he serued Christ, he  
serued the Son of God, who  
will

will bring him to preferment. Euery one desireth to haue it knowne, that hee serueth a noble master, and therefore he will weare his cognisance vpon his sleeue, that it may be known what an excellent man hee serues; for it is a great credit to serue a worthy master, and a man shall bee very well accounted of for his sake; but hee that serueth a wicked and vngodly man, shall neuer bee so well thought of, because his master is wicked, and hee is oftentimes ashamed of his masters doings, so that hee will neuer bee a credit vnto him; and therefore, neuer serue a wicked man, although hee be neuer so rich; for the desire of man is, to serue a master  
of

of credit, and that Christ knew: he knew also that man was loth to haue his sinnes openly knowne; and therefore out of his great mercy and wonderfull wisdom, he appointed man to confesse his sinnes priuately, without which there can be no good prayer. He told man, that he should not neede to make shew of it vnto the world; for hee would reward him openly, and make it knowne, that hee serued a good Master indeed; for hee would giue him such graces and blessings, as all that knew him, should perceiue that he had them neyther of the world, the flesh, nor the Diuell, nor of his owne nature: but it should appeare, they were

*The re-  
wards of  
Christs ser-  
uice are  
heauenly.*

vvere onely the gifts of the Almighty God. Hee did not promise earth and earthly things, you may see; for eue-ry venemous earth-worme is full of these: the Vsurer, that is as farre from heauen as it is to hell, where if hee take not heede, in time hee may finde his part, he (I say) may bragge of his gold: the extortioner, vvhom God hateth, may bragge of his sil-uer: the couetous person, whom God abhorreth, he may bragge what a deale of earth and earthly durt hee hath purchased; as the Pro-phet saith, *They loade them- selves with clay*: hee doth not say, God giueth it them: but, *they load themselves*. Among these foolish and abomina-  
ble

*Hab. 2. 6.*

ble people, whom the Scripture speaketh so much against, as against no man more, nor so much, I thinke strumpets and whores, who for couetousnesse sake sell their soules and bodies, and make themselues such filthy vessels in this earth, that it is most loathsome to thinke of, may bragge as well of their iewels and costly apparel that the world bestoweth vpon them, as any other of these couetous vvretches, whom God abhorreth, and giueth warning that no man shall speake well of them: for the Holy Ghost saith, *Speake not good of the couetous whom God abhorreth.* And that thou maist know it is no worldly trash that God bestowes on thee:

thee : know, that the Diuell calleth himselfe the prince of this world : and so one would thinke he were, for these outward things are most commonly bestowed vpon the wicked; but that which God will bestow on thee, is a treasure vvhich the wicked ones haue not, nor are neuer like to inioy, except they leaue their wicked wayes, and goe priuately to the Lord Iesus Christ, and lay open their miserable estate to him, and craue his pardon and grace to liue a new life, and then he will giue thee the greatest treasure that man can imagine, euen a most heauenly treasure: hee will giue thee faith, which will bring thee to the euerlasting Kingdome  
of



of heauen : hee will giue thee patience to beare al the crosses and troubles in the world ; hee will giue thee humilitie, which will fill thee full of grace, and make thee in fauour with God and man ; he will giue thee his grace so plenteously , that thou wilt speake alwaies the truth, and keepe thy promises, though it bee neuer so much to thy hinderance in the sight of the world. Nay, in the sight of the world it must needs be a praise to thee ; for the world seeth that euery earth-worm can breake their promise, or turne it so , that it is worse then a promise-breaking ; for it sheweth that they are full of hypocrisie, dissemblers, and would serue the world,  
and

*The danger  
of breaking  
promise.*

and would not haue the Diuell know it: but the Diuell will not bee so deceiued: hee maketh account the world is his, and hee hampereth all those that loue it, in chaines, and hee will haue the world know it, that it may bee a witnesse on his side at the Day of Iudgement. Nay, his owne Conscience will bee a witnesse against him at the Day of Iudgement, that breaketh his word, euen at that dreadfull Day, when the trash, for which hee so lightly regarded his promise, shall bee consumed with fire and brimstone; then will hee wonder, hee could thinke it would bee so long before that day would come, and now seeing that it is  
come,

come, hee fully perswadeth  
himselfe that his paine will  
neuer haue an end. If thou  
thinkest, that breakers of  
their word haue a roome in  
heaven, read the fiftenth  
Psalme. But what should I  
speake of a roome in heaven,  
when indeede they ought to  
haue no roome amongst ci-  
uill men on the earth: Nay,  
nor yet among the heathen?  
for it hath beene accounted  
so great a shame for a man to  
breake his promise, that hee  
would rather dye, then it  
should be said that hee were  
one of those. But pray thou  
priuately and faithfully, and  
God will not onely giue thee  
power to keepe thy promise  
with men; but thou shalt al-  
so haue grace to keepe thy  
word

Mat. 16. 17

word and promise thou hast made to Almighty God, to forsake the Diuel, the World, and thine owne filthy affections: which will shew openly that thou art the seruant of God, and that God hath bestowed his manifold graces and blessings vpon thee, as Christ sayd vnto Peter, *Flesh and bloud hath not taught thee these things, but my Father which is in heauen.* So euery one that beholdeth thee will know, that neither the Diuell, the World, nor thine owne Flesh hath bestowed these gifts on thee, but thy Father vvhich is in heauen. Blessed bee the name of Christ for his bountifull goodnesse bestowed vpon mankinde; he did not onely  
bid

bid men pray, and promised they should bee heard, but also told them to whom to pray; and because men durst not goe to God alone, hee bade them goe in his name, and promised that he would bee there with them, and hee would be a Mediator, which none else could doe: and hee would make peace between God and them, and therefore any might boldly come to him; hee teacheth them where to aske priuately: and what to aske: the Holy Ghost, without the which, we are fire-brands of hel: but if we haue him, we are Saints in heauen, euen ioyned to Christ, and as his members; and yet hee fearing all this would not serue, it was his greatest

*Luke 18.10*

greatest mercie to shew vs more concerning two men which vvete praying, and made vs acquainted how they prayed, and how they sped. Christ saith, *There was a Pharise and a Publicane went into the Temple to pray. The Pharise was one that thought himselfe a iust man, and despised others. The Publicane accounted himselfe a sinner openly knowne. The Pharise stood vp and prayed, and sayd, I thanke thee, oh Father, I am not as other men are, nor like this Publicane: I fast twice in a weeke, and giue tithe of all that I haue.* Now you may see vvho they bee that say, I fast, or wee fast, as if they should say, I feare it shall neuer be known that it is I, or we that fast

fast and pray, and pay tithes of all that we haue, and that we deale iustly and keep the Commandements. *But the Publicane stood as farre off, and durst not looke vp to heauen, but smote on his brest, and sayd, Lord, be mercifull to mee a sinner.* Heere you see, wee must humble our selues and confesse our sinnes: for Christ sayth, *Hee went away iustified rather then the other: for hee that humbleth himselfe, shall bee exalted; and hee that exalteth himselfe, shall bee brought low.* Also he willeth vs alwayes to pray, and not to waxe faint, saying: *There was a certaine Iudge in a Citie, which neither feared God, nor reuerenced man, and there was a widdow in the Citie which said, Doe me iustice*

*Luke II. 2.*

stice against mine aduersarie;  
but hee would not for a time; yet  
afterward hee sayd, Alibough  
I feare not God, nor reuerence  
man, yet will I doe her iustioe,  
lest at the last shes chance to  
weary me. And the Lord said,  
Heare what the vnrighteous  
Iudge sayth. And shall not God  
avenge the cause of his Elect,  
which cry and call day and night  
upon him? And therefore pray  
continually. And doe not  
thinke (my sonnes) that I  
haue spoken too much of  
prayer: for as I sayd before,  
withour it wee haue no pro-  
mise to obtaine any fauour of  
God, nor yet to be kept from  
any euill by God, and there-  
fore doe it. You must needs  
also bee thankfull to God  
for his mercies in Christ, and  
most



most humbly thanke Christ,  
who hath thus mercifully  
taught you to pray, and giue  
G O D thanks, who hath  
brought you into the world  
in such a time, when as you  
may be taught to pray accor-  
ding to his Word; and I be-  
seech him, that you may pray  
according to his counsell.

CHAP. 33.

*No certaine rule for priuate  
Prayer.*

**N**OW I would haue you  
know, that priuat praier  
is for euery mans priuate vse;  
and therefore there is no cer-  
taine rule, neither can words  
be set downe what ve should  
say: for though we be all sin-  
ners,

*Mat. II. 28**Mat. 26. 41*

ners, yet some are more troubled with one sinne, some with another, and some are troubled, because they cannot bee troubled so much with their sinnes as they desire, which sort Christ calleth vnto him, saying, *Come vnto mee, all yee that labour and are laden, and I will ease you.* But although all sins dwell in vs, and wee are subiect to them (wherfore Christ saith, *Yee had neede watch and pray*) yet there is in euery one of vs, some one sin that will draw to a head, and beare some rule in vs, and will not bee subiect nor subdued to the Spirit, as the Child of God would haue it: but then hee goeth to Christ, and craueth his assistance, and yet sometime

time the sinne will overcome him, and then he goeth and confesseth his sinne againe, and craueth pardon, confessing withall his owne weaknesse, that he should be overcome of so vile and base an affection. And thus every one ought to seeke by prayer to God, to get victory of that sin, which otherwise would overcome, and destroy him body and soule for euer and euer.

CHAP. 34.

*Diuers men troubled with diuers  
sinnes.*

**S**OME are troubled most  
with enuie, some with  
pride, some with anger,  
some with Couetousnesse,  
H<sub>2</sub> and

and some vvith sloth, &c. All these vvith a company that attend on them, set vpon euery man, but one must be Captaine; then overcome the Captaine, and all the armie will be discomfited. In wars, if the Captaine preuaile, the Souldiers vvill ruinate the Citie; even so it is with sin, if the chiefe sinne getteth the victory, it will let in a great number of enemies that will neuer leaue, vntill they haue vtterly ruinated and brought to confusion the whole body and soule of man; and therefore euery one ought to pray to God, for helpe and assistance against his greatest temptation; for if wee overcome that, the rest will flye; as S. Iames saith, *Resist the diuell,*

*Iam. 4. 7.*

*nell, and hee will flye from thee.*  
And this wil be a great comfort to any man, vwhen hee seeth his enemy cannot triumph ouer him : then the diuell shall haue no cause to laugh in his face, nor the World to iest behinde his backe, neither can his owne affections braue nor vphrayd him : but hee shall haue a greater comfort then this, for by obtaining this victorie, hee shall bee sure to bee Seruant and Souldier to the most vvorthy Captaine that euer was. Yet hee must acknowledge that hee got the victorie by the helpe of his Captaine ; and so long as he is a Souldier vnder him, he shall alwayes haue the victorie ; for the Diuell himselfe

is a frayde of this Captaine?  
the World wil flie at his presence,  
and thine owne affections  
will fall downe before thee,  
if he come.

## CHAP. 35.

*Bee not hurt by a little temptation.*

**T**Here is another thing,  
which I must admonish  
you of, that ye bee not overcome  
of a little temptation;  
for that is the basest thing in  
the world: euen as if a great  
Captaine should bee overcome  
of a meane Souldier,  
that had neither might nor  
policie, which must needs  
returne vwith shame to the  
Captaine. But it is much  
more shame for a Christian  
that

that hath vowed to forsake  
the Diuell, the World, and  
his owne affections, to bee  
ouercome by the weakest of  
them all. There be many that  
thinke, if the diuell overcome  
them not in a great sin, all is  
vwell, though that indeed he  
set them on vvorke continu-  
ally on trifles, and by this  
meanes keepe men in some  
deuice or other. Hee cares  
not vvhath they doe, so they  
serue not God, and so he may  
blindfold them that they  
cannot see their owne sinnes.  
And thus they are in a very  
dangerous and euill case, and  
know not vvhath they doe;  
yet they shadow their folly,  
that the world may not per-  
ceiue it, and then they thinke  
it is vwell enough. Thus the  
H 4 diuell

diuell leades them quietly to Hell, and they neuer know vvhither they are going, till they come there : euen as a vvinde carrieth a ship, and they that are in it, know not where they shall bee set on shore. For the Diuell is a cunning Fowler, hee will neuer lay a great baite, vvhether hee knowes a little one will serue the turne; and hee is so full of policie, that he seeth, a great baite vvhould make the partie afraide to come neere it: but thus doth the Diuell, first hee giueth a little baite, and saith to him whom hee meaneth to catch, I warrant thee, thou mayest take this, goe neere it, taste of it, it vvill not hurt thee : many swallow a greater baite then this,



this, and thou seest no hurt  
come of it : as hee sayde to  
*Eue*, It is but an Apple, it  
may doe thee much good,  
to bring thee to knowledge,  
and make thee like a God.  
And therefore now wee see,  
wee had neede set a speciall  
watch ouer our selues, that  
wee may spy the diuell, when  
he goeth about thus to in-  
trap vs in his engines, with  
his alluring baytes, and re-  
turne his baytes againe, and  
when he offereth vs any of  
them, may say, I defie thee,  
Sathan, and by Gods grace  
haue knowledge that thou  
art a vvicked Serpent, and  
diddest deceiue our first Pa-  
rents with an Apple. I will  
not play with thy baites, bee  
they neuer so sweete, plea-  
sant,

H 5

sant, or beautifull. I know thy subtilty, and I know that I serue a Captaine, Christ, that thou art afraide of, and hee will bring vs to a happier Paradise, then thou didst put vs out of, and hee will make mee like a God, and renue the Image that thou diddest decay in vs. Thou diddest scoffe at mee, and saidst, I should haue knowledge, whē thou wouldest haue viterly o'rethrown mee; yet I haue this knowledge (I thanke the Almighty GOD for it) that now I can see thy policie, and how thou camest to our Parents, when they were alone; thou thoughtest they could not stand by themselves; but thou shalt neuer finde mee alone;

alone ; I knowe I cannot stand by my selfe, and therefore I drawe neere vnto my Lord and Sauour I E S V S C H R I S T by faith, and I will attend vpon him, and will not leaue his Commandement vndone, for all thy baites and allurements thou canst shew mee in the world, where thou callest thy selfe Prince : but thou gettest it by vvicked policy, and thou rulest it by a vvicked tyrannie, destroying the good, and maintayning the wicked, and bestowest thy trash on them, not for any loue that thou bearest to them, but to make them thy vvicked instruments, that thou mayest doe the more hurt by them.

And

And as soone as they haue  
serued thy turne awhile,  
thou vvilt bring them to  
shame in this VVorld, and  
euerlasting destruction in  
hell fire. And therefore now  
I would haue thee know,  
that I haue knowledge, and  
perceiue that all these vsur-  
ping Tyrants haue learned  
all their mischicuous poli-  
cies of thee, vsing all meanes  
they can possibly, to destroy  
the good, and with their  
paltry trash, which they call  
their wealth, they winne  
the wicked to their willes;  
and when they haue their  
purpose awhile, they will  
picke some quarrell against  
them, although they haue  
no reason for it, & although  
they follow their wicked  
wils

wils neuer so much , yet in the end they will ouercome them.

And so, Sathan, dost thou deale with all that serue thee; and therefore thou art an v-surping Tyrant : for the earth is my Lords who hath made it, and all that is therein , and that which belongeth vnto thee , is nothing but that trash, that he careth not for : it is like tares, and the worser sort of graine , more fit to feede swine, then for the children of so mighty a King as my Lord is, who hath such treasure for those that doe belong vnto him, as thou shalt neuer come neere. Yet this is thy despiht and enuie , because thou canst get none of it  
thy

thy selfe, thou vvouldett haue me haue none of it neither. But thou shalt not deceiue mee with these earth-then baites; which one day my Almighty God shall set on fire about their eares that loue them so well, when themselues shall bee suddenly strangled with the smoke thereof: and it makes mee maruell, how thou shouldest deceiue so many as thou doest with them; for once my gracious LORD drowned them, and all that loued them, and many times hee sinketh very much trash in the sea, that Pirats might see they shall sinke one day, and all those that sell their soules for such trash, except they turne speedily vnto my  
Lord

Lord and Sauour I E S V S  
CHRIST, who is a Sau-  
our, and will saue all sinners  
that turn vnto him. But thou  
art a destroyer, and wilt de-  
stroy all those that follow  
thee: thou knowest, my  
Lord burnt *Sodome* and *Go-  
morrha*, with other Cities,  
which were full of the gli-  
string drosse, to shew that  
hee cared no more for it,  
then Kings doe for countries:  
for if hee had respected it, he  
would neuer haue burnt it,  
and consumed it with fire:  
Yet thou, Sathan, doest de-  
ceiue worldly wise-men, gi-  
uing them drosse for gold,  
which is no better then cop-  
per Counters, and in the  
mean time thou makest them  
deceiue themselues of an  
euer-

eueralasting treasure. Earthly treasure may be compared to glasse, which is so brittle a mettle, it can neuer continue long; for as it might be, now a man hath it to doe him good, and in the turning of a hand it is broken, and worth nothing: euen so it is with the trash and pelfe of this world, and the life of man which is but a breath; and what can be of lesse power then a breath?

*Iam. 4. 14.*

The Scripture sayth, *It is like a vapour which appeareth suddenly, and is as suddenly gone*

*Luk. 12. 20.*

*again.* Christ saith, *Thou foole, this night shall they take away thy soule from thee, and whose things shall these bee that thou hast gathered together? If our Sauior Christ calleth him a foole,*



a foole, that careth for earthly things, I know he is a foole, and therefore thou shalt not make me so simple, but thou shalt make me wise; for I wil euer be watchfull, and vvarie in all my wayes, continually attending vpon the Sonne of God Christ Iesus, my Lord and Sauour, that thou mayst not finde me alone. I vvill also keepe company with the godly, by which meanes, the vvay of my Sauour vvill bee made more easie for me; for vvhen many godly men are together, they encourage one another to that vvhich is good.

Chap.

## CHAP. 36.

*Idlenesse and couetousnesse to be  
avoided.*

**N**OW though euery sinne bee a great hinderance to prayer, yet Idlenesse and Couetousnesse are two of the greatest; and therefore we ought most earnestly to pray against these sinnes, and to take heed of such sports and recreations, which haue no warrant in the Word of God; for many are so carried away with idlenesse and pastimes, that they can finde no time to pray; and therefore wee had need to bee very circumspect, and watchfull ouer our selues, lest wee bee snared with this  
part

part of the Diuels policie: for if a man take not heed, Satan will fill his heart so full of these vaine and idle pastimes, that hee shall neuer haue any regard of preparing himselfe to pray. God saith, *Sixe dayes thou shalt labour, and doe all that thou hast to doe*; and therefore be sure there is no time appointed in these six daies to follow your idle pleasures and sports; *and the seventh Day wee must keepe holy.* The Holy Ghost saith, *Whatsoeuer is not of faith, is sinne*; and thou canst doe nothing of faith, except thou hast good varrant for it in the Word of God: and the Word of God saith, *Redeeme the time, for the dayes are euill.* And thou canst not redeeme

Exod. 20. 9.

Rom. 14. 23

Ephes. 5. 16

deeme the time with vain recreations. I speake not to bar any from lawfull recreation, but to warn you to take heed that for a little foolish and idle pleasure, which presently commeth to an end, you lose not a glorious kingdome which endureth for euer. And this kingdome can neuer bee gotten without priuar, true & faithfull prayer; for although Christ hath already obtained it for vs, yet we haue no promise of it, except we lay hold on him by faith, vvhich faith wee can neuer haue, except wee pray for the Holy Ghost to enlighten vs, and teach vs to lay hold on Christ. You must continually cal for mercie and grace; mercy for thy sin, and grace to serue God.  
And

And this I am well assured of, that hearing of the Word preached, is the very meanes that God hath appointed for obtaining of faith, and by no meanes may you neglect that, except you will contemne the counsell of the holy Ghost, which I pray God for Christs sake you may neuer doe. The holy Ghost sel- leth you, that Paul planteth, and Apollos watereth, but God giveth the increase. So you must alwaies have your prayers ascending to the Almighty God, to desire him to send the showres of his grace into your hearts, that the seed of his Word may growe, and bring forth fruit to everlasting life.

1. Cor. 3. 6.

Chap.

## CHAP. 37.

*A dangerous let of Prayer.*

**I** Will let you vnderstand,  
In my iudgement, vwhat is  
one of the greatest hinde-  
rances vnto prayer that can  
bee, but it is so close and sub-  
till an enemy vnto mankind,  
that I can by no meanes dis-  
couer it so well as I vvould;  
for it is so cunning, and so  
forcible an allurence of the  
Diuell, that it draweth ma-  
ny more from true and faith-  
full prayer, then any net that  
euer hee laid: but I cannot  
well tell, which way to de-  
scribe it vnto you. I cannot  
say, that it is altogether Co-  
uerousnesse: for as *David*  
saith,

*Psal. 56. 12.*

saith, *If it had been an open enemy, that had done mee this dishonour, I could haue borne it;* So I may say, if it were an open sin, which would deprive you of this benefit of prayer, peradventure I should finde some way to disgrace it vnto you; but it is a thing that carrieth some colour of goodnesse, euen amongst them that think themselues good, and yet indeede, it is starke naught, and deceiueth a multitude, and it frequenteth euery place, Citie and Towne, and amongst all sorts of people, Husband-men, Tradesmen, and all kindes of Arts and professions in the world: so that I cannot, as I would, tell you which vway to shun it: I would to God it were  
not

not amongst Preachers.

Now as well as I can, I will  
explaine it vnto you : It is an  
ouer-much care of those  
things vvhich a man may  
lawfully vse. For man being  
earth, those earthly things  
beare much sway in his  
minde, and especially because  
they carry the name of law-  
full: and so they make a man  
forget the Law of God, and  
neglect the duetie of Prayer;  
the which two things being  
ouerflipped, hee loseth the  
promise of the Gospel, which  
is an everlasting Kingdome.  
And that it is thus, I will  
make it more plaine vnto  
you, because I hope God wil  
giue you grace to shunue it,  
which I desire you may, for  
Christs sake. Man beeing  
earth,



earth, and Sathan beeing the Prince of this earth, he labours to set mens earthen mindes altogether on this earthen world, which he may easily doe: for man beeing earth by nature, and generally enclined to loue earthly things, hee is the more easily drawne vnto this earthly affection. It is euen as if a man should runne downe a steepe hill, he can more easily runne downe, then goe vp softly: euen so, man can easier runne after these earthly things, then stay himselfe in a meane. Hee hath nothing to help his earthly nature, but grace; which hee must needs pray for, or else he can neuer haue it: yet doth hee follow the things of the earth so much,

I that

that hee hath no leasure to pray for it. In the night, when he should meditate on the Law of God by the appointment of the holy Ghost, he is thinking of some earthly thing or other, either of this bargaine, or that purchase, or such like; when oftentimes hee might be much more happie to bee without it. And me thinkes, hee that can think of heauen and haue it, is well enough: but these kinde of people would haue heauen and earth too. It is sayd; *It is as hard a matter for a rich man to bee saved, as for a Camell to creepe thorow the eye of a needle.* And this is the cause of it, his head is so busied about earthly things, that be lawfull, that hee forgets

*Mat. 19. 24*

get to meditate of the Law of God in the night. And in the morning when he should pray, before hee can settle himselfe to it, his earthly businesse is so much, and requires so great haste, that then hee cannot stay to pray; but if hee doe, they are such prayers as some offer to their Saints: they speake of God, but their hearts are on the world: some are troubled with their merchandize, som with buying & selling, some coveting to grow rich, some casting to maintaine their families, but their riches are so vnlawfully vfed, and so hard a matter it is for them to vse them lawfully, that it cannot by any meanes be expressed. But the most mercifull and

I 2      migh.

mighty GOD hath taught man vvhhat to doe in such a case, which is, to meditate in his lawes day and night, and then hee shall bring forth his fruit in due season, and shall know when to serue GOD, and vvhhen to deale in the world. Take heed therefore: you see what danger you are in, whilest you are heere on earth; for this is a dangerous disease, and many dye of it; and therefore cleaue to the mercies of God in IESVS CHRIST, which hath giuen you such warning of this desperate disease, saying: *Labour not for the meate that perisheth, but for the food of euertlasting life.* Thus you see what Christ saith, hee bids you not labour for earthly things, he tels you

*you they perish; hee bids you labour for the foode of the soule which shall neuer haue end. The holy Ghost saith, Bodily labour profiteth little; but godlinesse is profitable to all things, which hath the promise of the life present and of that which is to come. Heere you see, godlinesse hath the promise of the life present, and therefore I maruell men should refuse to be godly: it hath the promise of the life present, and of the life to come; whereas worldlinesse hath not so much promise, as of the life present. Godlinesse is great gaine. VVould you haue gaine? then imbrace godlinesse; so shall you haue your desire: for that purchaseth a Kingdome, and it is*

*Mat. 6. 13.*

profitable for all things.  
*Soeke first the Kingdom of*  
*God, and all things else shall bee*  
*ministred vnto you. Heere*

*Mat. 6. 34.*

Christ promised, that if you  
 will serue God, all worldly  
 things shall bee giuen you.

Christ saith, *Care not for to*  
*morrow; let to morrow care for*  
*it selfe, the day hath enough*  
*with his owne grieffe. Heere*

*Psal. 37. 5.*

you see, Christ would not  
 haue you care so much for  
 these earthly things, as you  
 doe.

*Cast all your care vpon*  
*God; for hee careth for you.*

Heere you see that God dis-  
 chargeth you of all your  
 earthly cares, and telleth  
 you that hee taketh care for  
 you; as if he should say, Your  
 care can doe you no good,  
 and therefore take none,

serue

serue mee, and I will take care for you : as if a Father should say to his sonne, Goe to the Schoole of learning, study to serue GOD, your King and Country, and I will prouide you all things necessarie, and you shall want nothing. Labour for learning, or else you can neuer get it; that is a thing which I cannot buy for you, you must get it by your owne industrie and diligent study, if you will haue it : but when you haue it, it is more worth then all I can leaue you besides. It will be a wise master to teach you, a diligent seruant to attend you, a discreet Counsellour to admonish you, a witnesse of the well spending of your time, a

faithfull friend, and of great account, able to credit thee euen with Princes: and these things cannot by any means bee gotten vvithout thine owne diligent study. Euen so our louing Father in Christ tels vs, by the mouth of his Sonne, our Sauour, that wee should not care for these earthly things, for they shall bee giuen vnto vs: but wee must care for the Kingdome of heauen; for that cannot be gotten without care and labouring for; and this is a thing worth our labour; this is a Kingdome, and lasteth for euer; it will bring comfort to your hearts, euen in this life, and bring you in fauour with God and all good men, and euerlasting happinesse



nesse without woe, want, or  
end. Furthermore, I will tell  
you, what cause you haue to  
take care for this Kingdom: if  
you lose it, you fall into a pit  
of euerlasting destruction,  
where you shall be tormēted  
with fire & brimstone for e-  
uer and euer, where no man  
shall euer come out againe;  
for there is no redemption:  
and therefore by all meanes  
possible I aduise you to take  
heed. CHRIST endured the  
pains of hell for you, because  
he pitied you, and knew you  
were not able to ouercome  
them. Therefore, you may  
beleue mee, if you could  
beare all the paines of hel one  
houre, and then could bee  
deliuered, you would neuer  
come there againe for all the  
I 5 world;

world; nay, you would neuer loue the World, nor any thing that is in it, because they are nothing but baits to drawe men to destruction. But if the diuell get you once there, you can neuer come backe againe, & Christ will neuer fetch you from him; for the Diuell and he are enemies, and hee is able to liue without any of his seruants: for those that will serue him, shall haue an euerlasting Kingdome, and liue in ioy and happinesse: and those that will serue the diuell, hee will torment them in fire & brimstone for euer.

Now if Sathan can get any to serue him, he is worthy to haue them; for Christ will none of them: and therefore

fore I tell them now, if they come once in hell with the diuell, they shall neuer come in Heauen with Christ; for he is iust, and will not meddle with the seruants of another. But if any see his filthy and base wayes, and consider the miserable and wretched estate it will bring him vnto, and then turne to me (saith Christ) and desie the Diuell and all his workes, and serue me, I will saue him; for I am a Sauour, and that is my name, and my glory: for there is no Sauour but my selfe: *I came into the world to saue sinners*, but not such sinners as will serue the diuell; for though there bee none in the world but sinners, yet those that loue me, and keep  
my

my commandements, them will I saue; but they that serue the Diuell, I will destroy and torment them. Although all are sinners, yet those sinners that plucke vp their sinnes, as a Gardener pulleth vp his weedes, and cast them behinde them, and follow me; although they be weake, and feare that they cannot ouertake mee, yet I will put forth my hand, and take hold of them; they shall not neede to feare. *The bruised reede will I not breake, and smoking flaxe will I not quench: I came to binde vp the broken-hearted, to preach liberty to the Captiues, and to comfort them that mourne: let all that labour and are heavy laden, come to me, and I will ease them; but those that*

that follow their finnes, and are merry and ioyfull, and carry them lightly, and neuer feele any weight in them, they neuer call for helpe to beare them, they carry them well enough, they dance after the diuels pipe, they follow the diuell more swiftly, then my seruants follow mee: for they follow Nature, and the diuell helpeth them forward, and the world is a friend to them both, and they like laden Asses follow the diuell with his treasure, and make him their Lord and master; and yet some of them will not sticke to say, they hope, I will saue them, although I haue often tolde them, I will saue none but my seruants, and I will not meddle

meddle with them; for if they will serue me, they must cleane forsake mine enemy the diuell: for he is an enemy to mee and all mine, and doth all the despight against vs, that hee can; and I will not saue him that will serue mine enemy; and therefore let them neuer presume vpon my mercy: for I haue told them, that *The hope of the vngodly shall perish.* Hee that is an vngodly person, a swea-  
rer, a drunkard, a prophaner of the Sabbath, false in religion, carelesse in life, and yet hopes to bee saued by mee, his hope is in vaine, and grounded vpon no foundation; for I neuer made promise to saue any such: and therefore they haue no  
rea-

reason to say, they hope I will save them, except they speedily returne from the diuell and his wayes, and follow me and my wayes; for I haue plainly told them, *Hee that will bee my Disciple, must for sake himself, take up his crosse and follow mee, and assuredly I will saue him.*

*Mat. 16. 24*

Now tell mee then, how would a man like one that should serue his vtter enemy, and do what his enemy could deuise to hurt and grieue him, and then when hee had done all the hurt that hee could against him, then hee could do no more, when hee would come to him, and thinke to haue a great blessing, and a great benefit of him? hee should surely

surely bee deceived. Then with what face can a sinner goe to Christ to saue him when hee dyeth, who would neuer serue Christ while hee liued? Though GOD had commanded him to cast all his care vpon him, for he would care for him, yet hee hath spent almost all his time in seruing the world, the flesh, and the diuell.

CHAP. 38.

*Reasons of casting our care vpon God.*

**I** Will tell you great reason, why you ought to cast all your care vpon God, and none vpon the world; for God is our Father, our Maker, and Gouvernor, and our feeder:



feeder: CHRIST is our Sa-  
uiour. Now the father and  
gouernour knoweth what  
is fit for the childe, better  
then the childe; for the  
childe vvould surfer, if hee  
might haue his owne will:  
therefore let him be content  
with that vvhich his gouer-  
nour will giue him. Ano-  
ther great reason vvhy wee  
should cast all our care vp-  
on God, is, because when the  
Diuell maketh all his poyso-  
nous baites, wherewith hee  
draweth an innumerable  
company of soules to hell,  
hee couereth them all with  
some vvorldly thing or o-  
ther, that they may not see  
the hooke; some hee coue-  
reth with gold, some with  
siluer, some with earth, some  
with

with clay, some with honour, some with beautie, some with one thing, and some with another. He will not lay all his baies alike; for hee is eunninger then a fisher: hee knoweth, a little bayte will serue for a little fish, and a great bayte for a great fish; for a great bayte will not serue to catch a little fish, nor a little bayt will not serue to catch a great fish. And besides this, hee must haue the alteration of bayts, as the cunning Fisher well knoweth; but with these bayts hee must haue a sharpe hooke to take them, and a long line to drawe them to himselfe. So soone as hee seeth they haue swallowed the sweet bayt, he lets them play

play awhile with it, but before it bee long, hee draweth them out of the sweete streame, the water of Life, and throweth them into a panne of boyling liquor: and as sometime the Fisher is faine to intangle the fishes vvith his nets, and so take them: euen so Sathan findeth the humour of euery man, and then he searcheth in the vvorld to finde a bayt fit for him, and hauing found the bayt, he presently poysoneth it: then hee puts in a hooke and a line to drawe him from the pure sweet streame, the Water of Life, the Word of God: and then hee lets them play awhile with the poysoned baites of the world, and euen so drawes them

them to him, and throwes them into a furnace of boyling brimstone, whose boyling shall neuer end. Now, there is none that can keepe vs from the baits of the Diuell, but onely God our Father, our Gouvernour, our Saviour, our Sanctifier; and had wee not need then cast all our care vpon God, since wee are in so great a danger, and none can keepe vs from the Diuell but hee? We cannot keepe our selues from the baits of the Diuell, no more then children can guide themselves in all their wayes, to feede, learne, gouerne and cloath themselves, without the helpe of their father and gouernour. Shall the children depend onely  
vpon

vpon their father and gouer-  
 nour, and shall not wee de-  
 pend onely vpon our God,  
 that is our Maker, our Fa-  
 ther, and our Gouvernour?  
 and wyho, when wee fell  
 from him, and followed the  
 counsell of the Diuel, sent his  
 onely Sonne to dye for vs,  
 and to indure the paines of  
 hell for vs? The Holy Ghost  
 saith: *If hee hath giuen his*  
*Sonne for vs, will hee not with*  
*him giue vs all things also?*  
 And yet shall we not dare to  
 depend vpon him? Is hee not  
 able to dry vp the waters of  
 the Red-sea, that thou might-  
 est goe on foote dry-shod  
 thorow? Cannot hee raine  
 thee Manna, that thou need-  
 est not starue? Cannot our  
 GOD giue thee water out  
 of

Rom. 8. 32.

Iam. I. 15.

Rom. 7. 24.

of the rocke? He giueth thee water out of the ROCKE CHRIST euery day: Oh that thou wouldst receiue it! But I know what thou wouldest haue; thou wouldest haue Quales to fulfill thy lusts: for lust, when it conceiueth, bringeth forth sinne, and sinne when it is finished, bringeth forth death. Then mayest thou cry; O wretched man that I am, who shall deliuer me from the body of this death? I thanke God through IESVS CHRIST our Lord, it is hee that must deliuer mee from this body of death. And yet thou wilt not follow him, nor depend vpon him. Another reason why thou shouldest follow Christ and depend vpon him, is, because if the diuell

diuell finde thee at any time alone, thou canst not escape his hands: and therefore my greatest desire is, that I might perswade you to cast all your care vpon GOD, and none vpon the world: nay, I pray God, that Christ may preuaile vvith you, for hee hath gone about to perswade you already, and told you a reason, for hee careth for you: and if hee careth for you, you need no more care, for you shall bee well provided for: therefore obey him, cast all your care vpon him, and care not for this world; liue as hee hath appointed you, labour in your vocation sixe dayes, and keepe the seuenth holy to the Lord, and in all your labour

labour vse no kind of deceit,  
nor desire to bee rich. Doe  
you labour in your vocation;  
and bee sure you pray, mor-  
ning and euening, and at  
noone, and at all times, and  
heare and read the Word of  
God, and meditate on that  
day and night, and follow  
Christ, and take holde on  
him by faith: let that be all  
your care, and for your bo-  
dily goods take no care. If  
you dare not trust God with  
your bodies, who feedeth  
them as you see euery day,  
how dare you trust him with  
your soules, which you can-  
not well discerne, by reason  
of your earthly nature? You  
haue a promise for your bo-  
dies, if you will serue God  
and keepe his Commande-  
ments;



mandements; and yet many dare not trust him: they would serue him vwith all their hearts; if they durst trust his Word. If they should lose their mortall bodies, it were but a small matter, for they must haue an end. And for your soules you haue but his Word and promise, vpon condition that you follow Christ, and take hold of him by faith: now if you neglect the condition, the promise is voyd: and yet you say, you durst trust God with your soules, when you neuer goe about to keepe his Commandements: you neuer follow Christ, nor take hold of him by faith, nor haue you any experience by your bodies, for you neuer trust

K Christ.

1. Sam. 17.

34, 35.

Christ. *David saith, I haue killed a Lyon and a Beare, and therefore I dare venter on this uncircumcised Philistine.* If hee had suffered the Lyon and the Beare to haue ouercome him, hee had neuer ouercome the Gyant, and then had hee neuer beene made the Kings sonne. So, if thou wilt ouercome that great Goliath, thou must first kill the Lyon and the Beare : thou must first ouercome the temptations of the world, if thou meanest to ouercome the Diuell, and so bee made the Kings sonne of Heauen.

Chap.

CHAP. 39.

*Against immoderate care.*

**O** Vr Sauior saith, *Care not for to-morrow, let to-morrow care for it selfe, the day hath enough with his owne grieffe.* Here you see, that our Sauour pitties you, that you will take such care, and willeth you, that you should not care for the next morrow, because you do not know, whether you shall liue till then or no; for Christ saith; *Thou foole, this night wil they take away thy soule from thee.* As if Christ should say, If thou dyest with raking care for this world, thou locest the Kingdome of Heauen, and thou shalt lye burning

*Psal. 39. 6.*

in hell fire. Then doest thou not shew thy selfe a foole, to take so much care for this World, since thou knowest that hell-fire is before thee, thy goods are behinde thee, and thou knowest not who shall inioy them? If thou thinkest thy children shall, thou knowest not whether they shall liue or no, or spend and waste them wickedly, as thou perhaps hast gotten them, or whether they shall bee otherwise deprived of them or no.

A thousand waies may separate thy Sonnes and their goods farre asunder: thou knowest not but that the world may end: thou knowest not what shall become of thy goods, or whether any  
bo-

body shall inioy them or not:  
and to say the truth, some of  
you make sure vvorke that  
none shall inioy them; for  
vvhosoever getteth them,  
were better be without them  
if they bee not gotten in the  
feare of G O D, and then  
they cannot bee enioyed in  
the faith of Christ; for it is  
not lawfull to haue stolne  
goods in thy house, and thy  
goods may bring a punish-  
ment vpon thy children, and  
therefore thou art a foole to  
take any care at all, either  
for or about these things,  
and thou art a foole because  
thou doest care, yea, and  
spend all thy care about  
these things. Thou knowest,  
if thou doest not spend thy  
time in the feare of G O D,

K 3

which

which is but *the beginning of wisdom*, and in the faith of Christ, which is the end and finishing of wisdom; thou thy selfe, thy body, and thy soule shall lye burning in hel fire for euer and euer, and there is no meanes for thee to bee deliuered. Thou maist turne thee and tumble thee in the fire of hell, and canst neuer get out, and wonder at thy selfe, that thou wert such a foole to take care for those things which thou shouldest neuer know what became of them, and take little or no care for thy selfe, when thou knowest, thou shouldest come to this miserable and wretched end, that should neuer end.

Here in the world none  
dare

dare call a Rich-man foole; but Christ saith, hee is a foole that setteth his hart on these worldly things. But, if by taking care for worldly things, he misse heauen, and fall into hell; hee will call himselfe a thousand millions of fooles, that omitting better things, hee would take care for this world, which is worth nothing: nay, it is worse then nothing; for his own conscience will tell him, if hee had had nothing, hee should haue cared for nothing, and so hee might haue serued GOD and gone to heauen: and hauing something, his care was so much to compasse more, that indeed he had gotten nothing but cuerlasting torment.

And now hee knoweth not what to doe: sometimes hee thinkes, I would I might creepe thorow tenne thousand hels, and bee ten thousand millions of yeeres in crawling thorow them, to goe to Christ, and then get faith, and take holde on Christ: for he knoweth now, that none can come to God, but by faith in his Sonne, for the vvhich hee would now take all the paines that could euer bee deuised, to obtaine that faith in the end, and yet hee thought, whilest he was in this world, that one Sermon in a moneth vwould haue serued him to haue gotten that faith; but hee seeth hee would not beleeeue the Word of God, for Gods  
owne



owne Word willed him, that  
hee should not labour for the  
meate that perisheth, but for  
the foode of everlasting Life;  
And lest hee should doubt  
of these things which God  
saith: Christ saith, Consider  
the Lillies of the field, they la-  
bour not, neither spinne they: I  
say unto you, that Salomon in  
all his glory was not cloathed  
like one of these. If GOD so  
cloath the grasse, which is here  
to day, and to morrow is cast in-  
to the furnace, will hee not doe  
much more for you, Oh yee of  
little faith? Heere Christ tels  
them that will not beleeue  
his promise, and follow his  
counsell, they are of little  
faith. And the Holy Ghost  
tellet vs, that faith commeth  
by hearing of the word prea-

ched : and, *Without faith it is impossible to please God* : and there were neuer any saued but by faith, nor there were neuer any damned , but for want of faith. For the Holy Ghost saith, *He that commeth to God, must beleue that God is, & that he is a rewarder of them that seeke him.* He did not beleue that G O D would prouide for him in this world, and saue him in the next, because he wanted faith. And he wanted faith, because his delight was not as *Maries* was, to leaue his worldly affaires, & to heare the Word preached. He could not pray, that hee might profit by the Word preached, because hee had no knowledge by the Word to see his wants.

He

He had no knowledge, because he did not continually heare and reade the Word, which would haue taught him to haue knowne God and himselfe. If hee prayed sometimes without knowledge and faith, his prayers were vaine and frivulous.

And thus hee seeth it was his owne negligence that brought him to hell, because hee would not labour for the Meate that perished not: and now he is so vexed at himselfe, because he did not follow the counsell of our blessed Sauour CHRIST, that tooke such paines for him, and gaue him so many warnings, and told him how he should finde it, if hee would follow his counsell,  
that

*Mat. 27 4.*

that hee would now, if it were possible, bee reuenged on himselfe, as *Judas*, whē he had done that which Christ had warned him of, and saw that now it could not bee vndone, hee laid violent hands on himselfe to bee reuenged vpon himselfe. But when they see they cannot bee reuenged on themselves, nor no way can mitigate their torment, then they are ten thousand times more tormented with torments, which cannot bee expressed; then they will defie Sathan; & cry out against the world they loued so well, and say, Sathan laid all his baites by the things which are in the world, yea many baites hee laide, and tooke many euen  
with

with things that were lawfull  
to bee vsed in the world, by  
the appointment of God, as  
you shall see. Meate is ordai-  
ned of God for the nourish-  
ment of man; and yet how  
many doth Sathan take with  
the sinne of gluttony? and  
therefore take heede that  
thou eatest temperately.

*Meate is ordained for the belly,  
and the belly for meate, but God  
will destroy both them and it.*

*I. Cor. 6. 13.*

Drinke is very lawfull; yet  
how many doth Sathan take  
with the sinne of drunken-  
nesse? and therefore Christ

saith, *Take heede lest at any  
time your hearts bee overcome  
with drunkennesse and surfet-  
ting, and cares of this world.*

*Luk. 21. 34.*

Mark this counsell of Christ,  
*Lest at any time.* As if hee  
should

should say, Bee continually carefull, lest thou art overcome with surfeting, and drunkennesse, and cares of this world; for thou maiest surfet and bee drunken with any thing thou takest care for in this world.

*Mat. 6. 31,  
32.*

And therefore Christ saith, *Take no care, and doe not say, What shall wee eat, and what shall wee drinke? and wherewith shall wee bee cloathed? for after these things seeke the Gentiles. And your heauenly father knoweth, you haue neede of these things. But first seeke the Kingdome of God and his righteousnesse, and all these things shall be ministred vnto you. Oh the mercy of God, which would tell you, that your heauenly Father knew, that you had neede*

need of these things, and he would giue you that he knew sufficient! *Seeke yee the Kingdome of Heauen, and these things shall bee ministred vnto you.* Seeke yee the heauenly treasure, and a little of this earthly trash will serue the turne. And if you knew all, and how Sathan hath poisoned most of it, you would be afraid to take any of it. But if you take nothing but at my hands (saith Christ) Satans poison shall neuer hurt you: but if you begin to bee your owne caruers, Sathan will so sawce it with sweete poison, that hee will deceiue the wisest worldling in the world. And therefore see you take nothing, but at the hands of the Lord; for Satan hath

should say, Bee continually carefull, lest thou art overcome with surfeting, and drunkenesse, and cares of this world; for thou maiest surfet and bee drunken with any thing thou takest care for in this world.

*Mat. 6. 31,  
32.*

And therefore Christ saith, *Take no care, and doe not say, What shall wee eat, and what shall wee drinke? and wherewith shall wee bee cloathed? for after these things seeke the Gentiles. And your heavenly father knoweth, you haue neede of these things. But first seeke the Kingdome of God and his righteousnesse, and all these things shall be ministred vnto you. Oh the mercy of God, which would teil you, that your heavenly Father knew, that you had neede*



need of these things, and he would giue you that he knew sufficient! *Seeke yee the Kingdome of Heauen*, and *these things shall bee ministred vnto you*. Seeke yee the heauenly treasure, and a little of this earthly trash will serue the turne. And if you knew all, and how Sathan hath poisoned most of it, you would be afayd to take any of it. But if you take nothing but at my hands (saith Christ) Satans poison shall neuer hurt you : but if you begin to bee your owne caruers, Sathan will so sawce it with sweete poison, that hee will deceiue the wisest worldling in the world. And therefore see you take nothing, but at the hands of the Lord; for Satan hath

hath spread his net, as the Spider doth her web. Now the Spider lieth close hidden in a darke hole, vntill the silly flye be intangled, and then hee comes and taketh her as his owne : and euen so Sathan lyeth close, vntill hee see you entangled within the things of this world, and then hee claymeth the world, and you and all for his owne.

## CHAP. 40.

*The poyson of outward things.*

**S**Eehow Satan hath poisoned all things in this world, as apparell with pride, honour with haughtinesse, beauty, with vanity, recreations with swearing, riches with couetousnesse : a thing

thing cleane against reason: for the naturall man would thinke, that he which is rich, neede not bee couerous; and yet it is commonly seene, the more rich, the more couerous. Yea, and euen our vertues, how doth Satan seek to poyson them? as for liberalitie, how doth hee seeke to poison it with prodigalitie, and honest labour with carefulnesse? And therefore S. *Iohn* saith, *Loue not the world, nor the things that are in the world; for the loue of the world is enmity to God.* Then some worldly man will say, What? shall we do nothing? Yes: but see how soone the Diuel will lay a snare to entangle thee withall, that thou maist bee idle; the very bayt with the  
which

1. *Ioh.* 2, 15.

*Mat. 12. 39.*

which hee catcheth all: for many desire goods, that they may bee idle, and the Diuell hath most leisure to talke with a man, when he is idle; and idlenes bringeth a man to many vaine recreations, and so to much eating and drinking, and to many wicked finnes. The holy Ghost saith, that *we shall give account for every idle word that wee speake*: and therefore thou mayest not bee idle by any meanes. Thou must labour sixe dayes, for GOD hath commanded thee so to doe; and thou must doe it, not for any care thou hast of the vworld, but because GOD commanded thee: and thou must shew thy selfe obedient to him, and all thy care in  
thy

thy labour must be how to please him, and leaue the successe of thy labour to him, and thou must be carefull in thy labour, that thou takest no care for thine owne profit, nor thine owne pleasure, but how to please God, and then let it please thee: but be sure it please not thee, and offend God. And thus thou must labour six dayes, and follow the commandement of God, and his example, after whose image thou wert made, and whom thou art to imitate; hee laboured and made in sixe dayes these things for thee, labour thou to obey him: hee laboured and looked ouer his worke, and saw it was good. So thou must labour and looke ouer  
thy

thy worke, and see that it be good before God. Though there are many imperfections in thee, yet because thou art reconciled to God in Christ, and now shewest thy humble obedience to his commandement, that thou wilt neither bee idle, nor yet labour for thine own profit nor pleasure, nor doe thy own waies, but see that thou dost those things that hee hath appointed thee, taking hold of Christ by faith; he accepteth them for good, through Christ, who hath fulfilled all for thee: for, *obedience is better then sacrifice.*

*1 Sam. 15.*

22.

Then also thou must rest the seuenth day: for so for thy ensample he rested, and commanded thee to rest that day,

day, and to keepe it holy to the Lord. Now he commandeth thee to leaue all earthly businesse, and attend vpon him, and heare what further instructions he hath for thee, how to strengthen thy faith, how to take hold on Christ, and how to come to his Kingdome.

Now thy care must be, how to learne at his mouth to keepe his Commandements. Now hee will shew thee the figure of that euerlasting rest, which hee will bring thee to, through CHRIST. Now if thou beest not very ready and diligent to attend vpon him the seuenth day, thou shewest, that all thy labour on the six dayes was for thine own pleasure or profit,  
more

more then for thy obedience toward the Lord thy God : for if thou wouldest haue obeyed him in thy labour in the six dayes , thou wouldest haue obeyed him in thy rest, the seuenth day also: this shall be a witnes to thine owne conscience , lest that thou bee deceiued , as many bee, who thinke that they labour all the weeke to please God , when indeede they labour to please themselves , because that commandement pleaseth their humour better , then to keepe holy the Sabbath : and they will bee willing to take one houre from the Lord in the morning , and another in the afternoone, or, two it may be, which sheweth that  
their



their mindes and affections  
are more on the world, then  
on the true seruice and obe-  
dience they owe to God.

CHAP. 41.

*Prodigallitie set out.*

SOME thinke that the pro-  
digall man taketh too lit-  
tle care for the world: but  
I say, he is a wicked man, and  
taketh too much care for the  
world, and too little care to  
please God. Hee is an idle  
man, and will not labour six  
dayes. He is a disobedient  
man, and will not keep holy  
the seuenth day. He is a wast-  
full man, he will spend wast-  
fully for the vaine glory of  
the world, which some say  
they care not for, he leaueth  
those

*Rom. 13. 8.**Psal. 37. 21.*

those things which God hath  
 giuen him and his Family  
 without care. Yea, he is a co-  
 uetous man; for he will bor-  
 row of others, and spend it  
 wastfully, and neuer pay it a-  
 gaine. He breaketh the com-  
 mandement, vvhich saith:  
*Owe nothing to any man, but*  
*this, that you loue one another,*  
 for the holy Ghost saith, *The*  
*ungodly borroweth, and payeth*  
*not againe, but the merciful man*  
*is liberall and lendeth.*

Some will say, they would  
 pay if they had it: but in-  
 deed they vwill not haue it,  
 because they will not obey  
 GOD, and liue as he hath  
 appointed them. They are  
 proud, and will spend so farre  
 beyond their calling, that  
 they haue nothing to lend to  
 the

the poore children of God, because they spend eyther vpon the wicked, or in excessse vwhen there is no need, or vpon those that haue as little, or lesse neede then themselues. *Such a person is worse then an Infidell, because hee provideth not for his household.* God doth not say, Because hee taketh not care for his owne household; for all his care should bee to please God: but hee careth not to please God; neither doth he obey God, to labour six daies, and to see his household labour; for whilest hee is idle, or vsing some vaine pastime out of his calling, his children and seruants disobey God, and mis-spend their time, and weaken his

L estate,

1.Tim.5.8

estate, and all through his owne carelesnesse to please God. Hee sheweth himselfe no good Christian : for a good Christian life, is a carefull life, not carefull of the world, but carefull lest the world should hinder him any way from serving of God, either in being too negligent in his calling, and so provide not for his household, and become worse then an Infidel; or lest hee should bee covetous, and become the man whom God abhorreth. And yet there bee some so ignorant, that they vwill say, The prodigall man beareth a noble minde. But hee beares a wicked mind, and they know not vwhat a noble minde is, that say so. Our Peeres and  
Prin-

Princes are called Noblemen, because they beare noble mindes, that is, they are vertuous and temperate, and discret, gouerning the common-wealth, according to their calling, regarding the vertuous, and keeping vnder the vicious, holding in the prodigall, vvho would run away with a whole kingdom, if they might haue it: nay, no Kingdome is able to satisfie prodigal persons; for their disobedient humour will neuer be satisfied, because they doe not labour to keepe the Commandement of GOD. Some are more infected with this sinne then others, but all that are not infected vvith prodigalitie, haue a disobedient humour, they are vndis-

creet, because they cannot spend when they should, and spare with discretion vwhen the time is. They are vnthankfull, because they doe not heartily thanke God for his blessings, but wish they were more. Neither wil they bee thankfull to the King, nor a worthy noble Prince or Peere; for if they spend a little prodigally in their seruice, they will think they are indebted to them, though all of it vvere by the Prince liberally bestowed on them: but indeede such are not to bee about Princes or Peeres, no more then the couetous. Some wise and learned men haue disputed, whether the couetous or the prodigall be the worst member in the  
com-

common-wealth; but I pray  
God you nor yours bee none  
of both: but heare what the  
Holy Ghost saith; The coue-  
rous is the man whom God  
abhorreth: The prodigall is  
worse then an Infidell. And  
thus I leaue them, & pray to  
God for Christs sake, they  
and we may leaue both those  
and all other sins, & take hold  
of Christ by faith, and liue  
through him with God for  
euer and euer.

CHAP. 42.

*Difference betweene an act, and  
habite of sinning.*

**N**OW you must know  
this, that the deare  
children of God, for want of

discretion, doe sometime an act, which may be called couetous, and yet not vpon a couetous humor; and an act, that may be called prodigal, and yet not vpon a prodigall humour, but for want of discretion at that time: for there is none so discrete at all times, that is not somewhat infected with either of these sins; for we are infected with all sinnes; and therefore God, in great mercy to man, made the Sabbath, or Lords day; so that if a man did in sixe dayes ouerslip himselfe, as indeed we all do, and did not reconcile himselfe to GOD euery night, as wee ought to doe; yet on the Sabbath day, the Lord calleth him to him, and sheweth him his faults, and



and vvisheth him to bee reconciled vnto him through Christ, and breatheth into his face the breath of life againe, and renueth in him the image of G O D againe, that was decayed by his sinne, and so hee goeth home a renued man. And therefore I say, and say truly, that all the Writers in the world cannot expresse, what hurt that man, woman, or childe doth himselfe, that doth not attend on the Lord on the Sabbath day; neither can any man or vvoman doe their seruants more hurt, then to keep them from the Lords house that day. The L O R D hath charged thee, that thou (if thou hast any vnder thee) shalt see them come, and come thy selfe, as

L 4      thou

Jam. 4 8.

thou wilt answer it: for the Lord himselfe is now there prepared to teach thee and thine: and therefore goe to him, and go prepared: *Cleanse thy heart of all earthly things;* and know that hee is there to see thine heart, and all thine affection and behavior. Some will say, I vould goe to the Church, but there will be little: but I say vnto thee; I feare that thou wilt not learne that little. If God, for thy disobedience, will speake but a little to thee that day, yet thou hast a great deale to say to him; confesse thy sinnes, shew thine obedience, bee an example to them, which would stay from the presence of God, pray for his grace vpon thee and them, and

and the whole Church, and  
appeale to the promise of  
God; *When two or three be ga-  
thered together in his name, hee  
will bee with them* : pray that  
G O D may send his VVord  
plentifully for Christs sake,  
although our sins deserue to  
haue it taken away altoge-  
ther; seeke to doe some good  
to the poore, although there  
be but a poore company of  
you gathred together Moue  
the people to prouide them-  
selues a Preacher, tell them  
of their wants, speake to the  
Magistrates, mourne to see  
the Alehouses full, and the  
Church of God empty.

*Mat. 18. 20*

## CHAP. 43.

*The service of the Sabbath  
ought to bee publike.*

**S**OME vwill goe to the Church of God in the forenoone, and in the afternoone they vwill serue God at home; but thou canst not do God so great service at home: serue him fixe daies at home, and the seuenth go to the Church of the Lord, if God bee truely worshipped there, as I pray God he euer may bee in our Churches to the worlds end; and I pray God you may bee true worshippers of God. And alwaies in the Church of God, both forenoone and afternoone, let there bee one the  
more

more for thee. But of this I  
warne you, for the loue I  
beare to your soules and bo-  
dies; if you cannot get the  
people to prouide a Prea-  
cher, which may dispence  
the Word truely & sincerely;  
remoue you, where you may  
haue and heare the Word so  
preached: for, *Where the Word  
of the Lord is not truely preach-  
ed, the people perish; for want of  
knowledge.* But if you can get  
a Preacher where you dwell,  
and doe good both to your  
selfe and others, I thinke it  
better so: for, *The haruest is  
great, but the labourers are few;  
therefore, pray the Lord of the  
haruest to send forth labourers  
into his haruest: for the true  
laborers indeede are not few,  
but very few: for as the holy  
Ghost*

*Prov. 29.18*

*Mat. 9.37,  
38.*

*Phil. 2. 21.*

Ghost saith, *All seeke their owne, and not that which is Iesus Christes.* All is taken here, as it is in many other places, for the most part; for the most seeke their own: nay, it would seeme well, if some would be contented with their owne; but they seeke more then their owne: if they examine themselves well, they shall finde it so; whereas the true Preachers of Gods word will be contented with lesse then their owne; so they may win soules vnto Christ, they care not. They count al the world dung, as indeede it is, so they may bee Christs, and draw many to him. I hope in God, that through his grace som of you wil be Preachers. I pray God, for Christs sake,

to inlighten you with his Spirit, and giue you grace, that you may bee truly godly, and very zealous for the glory of God, labouring by all meanes possible to increase the glorious Kingdom of CHRIST. And of this be sure, if you will lose nothing of your owne, you will neuer winne many to Christ: and marke how the Holy Ghost sayth, *They seeke their owne.* Hee doth not say, *They seeke more then their owne:* but *They seeke their owne.* As if he should say, as indeede hee meaneth; They busie themselves about seeking their owne, but in the meane time they neglect the great worke and the great businesse that I haue set them about, to gather  
ther

1. Cor. 9. 16.

ther together the soules that  
Iesus Christ the Son of God  
shed his heart bloud for; and  
contrary to all reason, they  
looke for their wages, before  
they haue done their worke.  
S. *Paul*, which was called to  
be a Preacher of the Word of  
God, sayth, *Woe bee to me, if I*  
*preach not the Gospell*. But hee  
doth not say, Woe be to me,  
if I seek not goods. He saith,  
*Necessity is layd upon mee, to*  
*preach the Gospell*. But he doth  
not say, Necessity is laid vp-  
on mee to get goods. Yet  
some of them will say, they  
must not lose their goods  
and right: rather they must  
goe to lawe for them: but  
contrary to the law of God,  
they neglect their duety in  
his Church, they doe not  
stu-



study how to diuide the Word of God aright, and to giue to euery one that which is fit for him. What doth the Holy Ghost call negligent Preachers, but *dumbe dogges that will not barke*? The dogge will barke and giue warning to the whole house-hold within, if any danger bee neere: but those that should deliuer my message vnto the people, they busie themselues about their owne affaires, they slumber and delight in sleeping: they will not call out to the people, and giue them warning of the danger that is neere them. I pray tell me, or let any man tell me, if he be a good seruant, which will go about his owne businesse, & neglect his masters,

or

*Esay. 56. 10,*  
11.

or no? no man will account of such a seruant, but will cast him off for naught: euen so God will cast them off for naught, that seeke their own, and neglect the diligent seeking of that which is I E S V S C H R I S T S.

## CHAP. 44.

*The honorable calling of Ministers stained by worldlinesse.*

**I** Must needs say, I haue bin very desirous, and haue often begged of GOD, that some of you might bee Preachers, yea and all of you and yours, if it might please his diuine Maiestie to bestowe such graces vpon you, as were meete for so high a calling. But God knowes, I neuer desired it, because you should  
get

get any thing in the world, but because you should get seruants to God, and soules to Christ, and because you might be so enlightned with the Word, through the holy Ghost working within you, that you might make no account of the vworld, as indeede it is nothing; nay. it is worse then nothing: for, nothing doth no hurt, and the world doth much hurt.

*I pray not for the world, saith Christ, but for those thou hast giuen mee out of the world: those, that though their bodies be in the world, yet their hearts, their mindes, and their affections are as high as heauen. If you be risen with Christ, seeke those things which are aboue, where Christ sitteth at the*

*1oh. 17. 9.*

*Col 3. 1.*

*the right hand of God: set not your affections on things which are on the earth, but on things which are in heauen. I pray God for Christ his sake, you may bee of those, which Christ prayed for, those which haue their mindes and hearts bu-  
sied about heauenly things, and neuer taking care for the things of the world. Woe is me, which feare, lest any of you or yours should loue this world: but if it please God that any of you heereafter should bee a Preacher and loue the vworld, I cannot expresse the grieve it vvould be to me, euen so long as I were in the vworld. If any of you should aske me, if it were not as euill in another man, as in a Preacher? I answere, no;  
for*

for it is a very dangerous, and indeed, a damnable estate to loue the world. I know what I say: I doe not say to be co-uctous, or desire to be rich, whereby one is mooued to vse vnlawfull meanes to get goods: but I say, to loue lawfull goods which GOD hath giuen thee, and to neglect the seruice of GOD about them, if it be but in thinking of them: and to bee at any time more loth to lose thy lawfull goods, then to goe to law to the hurt of thy brother whom Christ dyed for, it is a wicked sinne in any man. To set a rent or price of any of thy lawful goods or lands, more then thou in such a case wouldest bee willing to giue, it is a wicked sinne. To  
let

*The danger  
of dealing  
with wic-  
ked men.*

let or sell any thing to any man, for sinister respects, that thou doest not thinke to bee the true and faithfull seruant of God, if thou mayest let it well to those that are, is a sin. But to let a Farme to any that thou doest not thinke to bee the true seruant of God, but because he is richer, or is better able to pay thee, or will giue thee more for it, is a great sinne : *For the earth is the Lords, and all that is therein,* and hee hath set thee as a Steward ouer some part of it, and thou art by his appointment to let it to his children and seruants that loue him ; and because many things haue many prices, hee bids thee deale in all his businesse, as thou wouldest bee dealt

dealt withall in such a case.  
Hee bids thee *deale liberally*  
*with thy brother, that his soule*  
*may blesse thee:* yet thou wilt  
neglect thy brother, whom  
thou seest carefull to serue  
God in Christ, and let it to  
one that hath little or no Re-  
ligion in him, because thou  
seest that hee can deale more  
warily in the vworld, or more  
wisely as the vworld calls it,  
though indeede it be more  
vickedly before God: yet  
because thou seest he is more  
able to pay thee thy rent,  
thou wilt let it to him, who  
is indeed Gods enemy, and  
for whom God neuer made  
it: for God made these things  
for his children and his ser-  
uants, and hee doth neither  
loue God as his Father, nor  
obey

Iob 31.9.

obey him as a seruant : neither will he more become obedient to God, and seruiceable to his Church, if thou let him a good penny-worth; whereas if he thrive not of it, he vvill raile on thee, and on thy religion, which is indeed against God; for hee knoweth not, that it is God that giueth power to get goods, and that it is God again, that keepeth men short: although sometimes with his mouth hee speaketh it, yet the true knowledge of it dwels not in his heart; and if hee growe rich vpon it, hee will not bee liberall to the poore children of God, considering their vvants as if they were his owne: for hee hath no naturall affection towards them,  
be-



because they are not his brethren. Loe, heere thou seest what to doe with thine own, or, as some say, Gods and thine owne; or, as the truth is, Gods, and not thine own; and therefore thou mayest offend God in it: for thou art but a tenant at the will of the Lord, and art to depart at an instant; yet thou hast a great title vnder God for thy time, and thy title is good, & lawfully thou mayst enioy them; yet the loue that thou bearest vnto them, is vtterly vnlawfull, for it is the loue that thou bearest to these worldly goods, that maketh thee to let them to such a Tenant, as wil neither serue God, nor doe good to the poore seruants of God. The man to whom

obey him as a seruant : neither will he more become obedient to God, and seruiceable to his Church, if thou let him a good peny-worth; whereas if he thriue not of it, he vwill raile on thee, and on thy religion, which is indeed against God; for hee knoweth not, that it is God that giueth power to get goods, and that it is God again, that keepeth men short: although sometimes with his mouth hee speaketh it, yet the true knowledge of it dwels not in his heart; and if hee growe rich vpon it, hee will not bee liberall to the poore children of God, considering their vvants as if they were his owne: for hee hath no naturall affection towards them,  
be-

because they are not his brethren. Loe, heere thou seest what to doe with thine own, or, as some say, Gods and thine owne; or, as the truth is, Gods, and not thine own; and therfore thou mayest offend God in it : for thou art but a tenant at the will of the Lord, and art to depart at an instant; yet thou hast a great title vnder God for thy time, and thy title is good, & lawfully thou mayst enioy them; yet the loue that thou bearest vnto them, is vtterly vnlawfull, for it is the loue that thou bearest to these worldly goods, that maketh thee to let them to such a Tenant, as wil neither serue God, nor doe good to the poore seruants of God. The man to whom

whom thou lettest it , may  
bee a ciuill honest man in the  
world: for among the hea-  
then; yea, among the Iewes  
that would kil Christ again,  
if they had him, and hate the  
children of God; there are  
such in the World as will  
deale ciuilly, and pay at their  
day, perhaps better then som  
Christian. But if thou beest  
the true childe of God, thou  
must haue a discerning eye of  
faith, vvhich euery one hath  
not, and know the childe of  
God from an euill man: nei-  
ther mayst thou iudge the o-  
ther for all that, but pray for  
him, and hope that though  
hee be not the true seruant of  
God now, yet in good time,  
by Gods grace hee may bee.  
Thou mayest not impart the  
be.

benefits of God, as neere as thou canst, but to those whō thou know'st to be the Lords true seruants, and thou must doe it for the loue thou bearest to God. Why shouldest thou not loue Gods children much more then any goods thou hast? There is great reason to doe it, able to perswade any man, if his heart bee not of stone. For GOD made vs most excellent creatures, according to his owne image. Satan came by stealth and subtilty, and through enuie stole away that excellent image from vs, and made vs most vgly persons, deformed Diuels, so that we were ashamed of our selues, ranne away and hid our selues, and wee were good for nothing,

M                      but

but euill for all things, fit for nothing but fire-brands of hell, into the which we were ready euery houre to fall, and God had said, that if we suffered the diuell to decciue vs, hell should bee our portion, the diuell stood gaping to receiue vs: wert thou not in a miserable case then? I tell thee, wee were all in this miserable case. And I tell thee true, I am sorry at the heart, when I see any that doth not consider the case wherein he was, and I am afraide, lest any of you should forget the state wherein yee were, and so become vnthankfull, and fall into it againe. Oh, the danger is great! But tell me, wouldest thou not loue him, that would come and make thee

thee like a God againe, and wash away all thy filthy poison, and deliuer thee from the flauery of the Diuell and from the fire of hell, and set thee in Paradise againe; yea, in such a Paradise as the Diuell can neuer haue power to deceiue thee? and for thy better assurance bids thee hold thee by him, and thou shalt neuer need to feare? If thou shouldest not loue him and all his, thou wert greatly to blame. But I know now in thy distresse thou doest not make so much question, whether thou shouldest loue him or no; for thou thinkest it vnpossible but that thou shouldest loue him and all his, and do whatsoeuer he would bid thee. If thou wert once in

Gods fauour againe, thou wouldest not disobey him for all the Diuels and worlds that euer were. But oh the miserie! heere is the thing: how is it possible that thou shouldest be helped? God is thine enemy, the Diuell is thine enemy, the World can doe thee no good, nor make thee cleane: for all the blood within thy veines is corrupted, thy heart-bloud is become most filthy poison, and thou art become most vgly, deformed like the Diuel, and thou art a shame to thy selfe, although no body see thee but thy selfe, and hell fire is so bigge, that all the water in the world cannot quench it. Thus beginning to despaire, thy torments beginne to increase,



crease<sup>1</sup>, when thou couldest  
see no way to escape it : but  
oh the loue of GOD, the  
wonderfull loue of God to-  
ward thee, neuer to bee ex-  
pressed, not for any goodnes  
that is in thee ; for behold  
here what a filthy creature  
thou art ; but for the euerla-  
sting goodnesse that was in  
himselſe, his great mercy and  
wonderfull wisedome , hee  
found a way , euen for his  
owne sake ; or else man and  
his posteritie had beene bur-  
ning in hell fire for euer and  
euer. How did he find a way?  
he sent his own Son to wash  
this filthy creature man ; his  
onely Sonne, I say, the Sonne  
of God. And how did hee  
wash him ? No water would  
make him cleane : he washed

*Mat. 26. 27**Gen. 6. 12.**Mat. 26. 26*

him with his own bloud, and hee sweat water and bloud, with washing of him; yea he shed his heart-bloud, and gaue it man to drinke, that it might enter into his heart, and so runne thorow all his veines, and so cleanse him indeed. *Mans flesh was corrupted. The Sonne of God brake his body, and gaue them his flesh to eat, that it might renew their flesh, and that their leprosie might bee healed: and the Sonne of God did this indeed; hee brake his body, and gaue it vs to feed on; he shed his bloud, and gaue it vs to drinke, or else we could neuer haue bin cleansed. But woe is mee, God would not accept him; he said that man for his disobedience to him,*  
and

and obeying the Diuell, must  
goe to hell and burne there.  
Oh the mercies of the Sonne  
of God, how is it possible  
they should bee shaddowed  
out! for no body can ex-  
presse the depth of it, that  
hee would indure the paines  
of hell for vs: he being man,  
indured them; and beeing  
God, overcame them: hee  
stopped the mouth of the di-  
uell, shut the gates of hell,  
tooke man by the hand, he  
hauing washed him, and in-  
dured the paines of hell for  
him; hee takes him by the  
hand, I say, and leades him  
to his Father, he accepts him  
in Christ. Oh the mercies of  
G O D in C H R I S T, that are  
neuer able to bee set out by  
man! Man through his fall

*Ephes. 3.*

*18, 19.*

*Gal. 3. 13.*

*Iob. 14. 7.*

*Io4 4. 21.*

*Ecc1. 7. 29.*

M 4 wrought

*Iob. 7. 16.**Iob. 11. 25.**Mat. 16. 16*

wrought his vtter ruine alone by himselfe; Christ, the Sonne of God, hath wrought his recouerie alone by himselfe, without the helpe of any, and set man in a far better estate, then hee was before; for now hee hath giuen him the hand of faith to hold on him, that hee may neuer fall: before, man was alone, but now, hee is ioyned fast vnto Christ by faith. Now what hath man to doe? To follow Christ, and take hold of him by faith. Not that man deserueth heauen by following Christ, no nor by his faith; but hee taketh hold of him, which hath deserved heauen for him, and bringeth him thither; and setteth him in a glorious place by God his Father,

Father, and God accepteth him in Christ, and taketh him at his hands. *No man commeth to the Father, but by mee* (sayth Christ.) Now oughtest not thou in conscience to loue, obey, and follow his counsell, that hath done this for thee? and to loue all his children and seruants, better then the children & seruants of thy vtter enemy the diuel, who was not onely enemy to thee, then, when he first corrupted thee and thy seed, but hee is vtter enemy to thee still, and not onely an vtter enemy to thee, but also to Christ thy Sauour, and will by all means hinder him, and impouerish his Kingdome, and if he can possible, he will bring thee from Christ to hel

*Mat. II, 27*

M 5      againe?

*Ioh. 19. 12.*

again? And wilt thou enrich his Kingdome for a little goods (which Christ neuer bid thee get) who is an vtter enemy to thy Sauour, and seeketh by all meanes to impouerish his Kingdome, to speake against his Word, to scoffe at them that follow him: yea, often stoppeth their mouthes that would gladly speake on Christs side, saying: If thou art altogether on Christs side, thou art not *Cesars* friend, & wilt not enrich his kingdome? Thou knowest when thou enrichest Satans kingdom, thou weakenest the Kingdom of Christ, in that thou weakenest thy faith; for thou canst not in faith part with any of thy goods, to one whome thou dost

dost not thinke the seruant of  
God in Christ; and *what see-*  
*ner is not of faith, is sin.* And I  
prooue this vnto thee thus :  
When thou lovest the fauour  
of God , and becommest a  
bond-slaue of the diuell, thou  
lovest all the blessings, which  
God in mercy hath made for  
thee, and bestowed on thee.  
But they did not then fall to  
the diuell, but did fall to the  
Lord whose they were; for  
they were not thine before ,  
but the Lords, and therefore,  
thou couldest not lose, nor  
forset them to the diuell: yet  
thou hast lost them from thy  
self, and they fel to the Lord;  
who lent thee them so long  
as thou didst serue him , but  
the Diuell finding thee pos-  
sessed of them, claymeth them  
now,

*Rom. 14. 23*

now, not that hee hath any right to them, but like an vsurping Tyrant; and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-flaue, and all thy goods to be at his commandement, but thou hast nothing to lose but thy self, and that thou lovest, but Christ redeemed thee. Take heede therefore; for as an vsurping Tyrant, who hauing gotten once possession of a Kingdome, will euer after lay claime to it, and will vse all the meanes hee can to get it againe; and the first possession is not onely a great light to make him get it the easier, but also it maketh him, if hee get it againe, to keep it more strongly,



strongly, and fortifie it with a mighty power, and keepe watch and ward in it, that he will neuer lose it againe: So will the diuell; and therefore take heede thou deale not with any of the seruants of the diuell, nor by no meanes enrich his Kingdome. If a noble & worthy-minded man, who hath great possessions, passe by some puddle, where hee should see a Harlot casting away her owne Sonne; if he should inquire for the father, and finde, that contrary to nature, hee were run away from his owne child, leauing it to vtter ruine and destruction; if this noble-minded Gentleman should take vp the child, and cause it to bee washed, and clothed, and fedde,

fedde, and cause it to bee instructed, and taught those things which it were fit it should learne, and when hee came to be a man, he should say, I found thee thus and thus, and seeing no body had care of thee, I tooke thee vp, and euer since maintayned thee in good estate; and now I would haue thee acquainted with my affaires and businesse; for I meane to trust thee with those things that I haue: for so it is, my King calleth for me, and the affairs of my Country require that I should neglect mine owne busines & attend vpon them; wherefore I leaue my Lands, Lordships and Tenements with you in trust, till I come again: let them to my friends,  
and

and let them penny-worths,  
that they may well liue vpon  
them: let your owne friends  
some part of them; deale so  
in it, as at my cōming home  
I may finde you faithfull.  
Now if this seruant should  
neglect his charge, neglect  
his owne friends and his ma-  
sters, and go for a little more  
rent, which his master cared  
not a whit for, & let his lands  
and tenements to his vtter  
enemies, who growing rich  
with the lands and goods of  
this noble Lord, would bee  
ready to bid him battell at  
his return home, & to strike  
at him with his owne sword;  
iudge you, would not this  
Lord thinke, he had dealt ve-  
ry euill with him? nay, would  
not euery honest man that  
should

should but heare of it, thinke and say that hee had dealt most vildly with so good a Lord and Master, and that he were neuer meere to come in the company of an honest man againe? Thus hath Christ dealt with vs; When our wicked father and vngodly mother, *Adam* and *Eue*, cast vs into the puddle of sin, and ran away and left vs there, where wee should neuer haue been able to haue gotten out, Iesus Christ, the onely Sonne of the high and mighty God, our mercifull Lord and Sauiour came by and washed vs, and brought vs vp at his owne cost and charges, and wee haue nothing but from him; hee taught vs himselfe in al good  
doc.

doctrine ; and being gone to overcome the enemy of his King and Country, hee hath left his goods with thee, bids thee to deale well with his servants, and let them good penny-worths, and deale not with his enemies ; neither make any marriage vvith them : yet thou for a little money wilt buy and sell, marry and giue in marriage with them ; yea, and thinkest, because thou findest them more rich in the vvorld, they are better for thee to deale withall ; and yet they are the vtter enemies of thy Lord, and will bee ready at his coming to bid him battell, and strike at him with his owne sword.

2. Cor. 6. 14

Chap.

## CHAP. 45.

*The right vse of goods.*

**H**Eere thou seest, what cause thou hast to loue Christ and his seruants, and how thou oughtest not to loue thine own; but to vse it, as the Lord hath appointed thee whose indeed it is. If thou dealest not with thy Lords goods and lands, as he hath appointed thee, art thou not in a great fault? Surely, thou hast nothing to say for thy selfe; saue to appeale to his mercy, confesse thy sinnes, and amend thy life. But if a Preacher, whom God hath enlightned to see, what hee was out of Christ, and what he is in Christ, and hath wil-  
led

led him to tell the people from his mouth, how he and they should now behaue themselves inwardly in their hearts, and outwardly in their goods and substance; if he, I say, whom God hath set vpon a hill to giue light to many; if he, I say, whom God hath giuen much vnto, and of whom much shall bee required; If hee, I say, whom the sunne of vnderstanding should arise vpon; nay, if he, I say, in whose heart the glorious Sonne of God should shine, will darken his glory with the thick clouds, or rather thicke clods of this earthen world, his sin is great: but what did I say, darken their light? nay, they darken the light of the Gospell, that  
all

*Tit. 2. 1.*

*Mat. 5. 14.*

*Luke 12. 48*

all should see to goe by: nay, they darken the glorious light of the Son of God, and eclipse his glory; whereas  
1.Tim.4.16 *they should drawe many unto Christ* by their liberalitie and true preaching, they driue many from Christ by loue of their owne (as they say) and by their idlenesse and negligence in preaching (as I say) and I say, this loue of their own, as they call it, is a thousand times worse in them, and doth a multitude more of hurt, then in other ordinarie men, vvho loue the world as well as they; but there are not so many that looke on them, and God hath not set them for a light, as he hath done the preachers. And the reason why the preachers  
are



are many times overcome, is this, because the enemy doth bend all his forces against them, not vnlike the enemy to the Israelites, who said, *Fight neither against more nor lesse, but against the King of Israel.* So doth our enemy the Diuell, hee fighteth neither against more nor lesse, but against the Captaines of the Church; namely, the Preachers; for hee knoweth, that if they bee once overcome, then the vvhole armie will soone bee confounded and brought to nought. Be you all vpholders of them, which by no meanes can bee done, but by prayer; for as our Preachers should pray for all, so all should send vp their prayers to Almighty God,

in

*1. King. 22.  
31.*

Luke 22.31

2. Cor. 12.  
7, 8.

in the name of his Sonne, to send his holy Spirit into the hearts of the Preachers, to sanctifie them throughout, that they may be holy in body and minde, following the example of our Sauior Christ, who sayd to *Peter* his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Iewes, *Peter, Peter, Sathan hath desired to winnow thee like wheat, but I haue prayed that thy faith faile not.* Againe *S. Paul* appointed by the Son of God to be chiefe Preacher to the church of the Gentiles, witnesseth of himselfe, saying: *The messenger of Sathan was sent to buffet me, but I besought the Lord Iesus that hee might depart from mee.* Now in these two great com-

combates made between the  
Diuell and the deare children  
of God, yee see that prayer  
is the weapon whereby the  
Tempter is ouercom. Where-  
fore I earnestly entreat you,  
let your prayers alwayes bee  
sent vp to GOD, through  
Christ, for the Preachers, and  
all such as are in high places,  
that so they continuing firme  
and stedfast, your faith may  
by them be more confirmed.

And the blessing of God  
Almightie, the Father, the  
Sonne, and the Holy Ghost,  
be with you all, from this  
time, euen to the end  
of the world.

*Amen.*

*FINIS.*